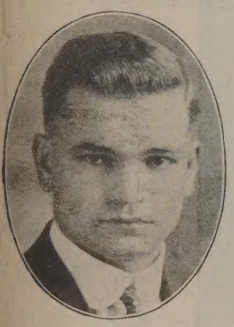
The Circulation Man Says—

World Call Week Is a Success

The churches of our brotherhood have again distinguished themselves as a missionary people by their hearty and generous response to WORLD CALL Week. Full reports are not yet in but already more than five thousand new names have been added to the list of WORLD CALL readers. We hope to publish a full report later.

Two Good Examples



We are glad to publish the photograph of Arthur E. Worthy, pastor of the State Street Christian Church, El Centro, California. Mr. Worthy has followed a good precedent by placing WORLD CALL in every home of his church. An excerpt from his recent letter follows—"This is our second year with WORLD CALL in every home. We have taken a forward step and do not mean to turn back. Every church in our brotherhood ought to have WORLD CALL in every home."

The following communication from Mrs. P. D. Ferguson, Lisdale, Saskatchewan, Canada, is a challenge to WORLD CALL secretaries: "Enclosed you will find one WORLD CALL subscription. This subscription cost me a car drive over sixty miles of almost impassable roads, one new tire, and ten gallons of gas."

Don't Forget Christmas

The Circulation Man knew that you would want to use WORLD CALL as the best of all possible gifts to your friends who have not been wise enough to subscribe. And to make it seem even more like a real Christmas gift, he has had prepared a beautiful Christmas card which you have only to see to want to share it with your friends. Christmas comes only once a year, but WORLD CALL spreads the Christmas feeling through the twelve months. Try putting it on your Christmas list this year.

Our Cover

At Christmas time our thoughts turn naturally to the birth land of our Savior. The Christmas cover lets us peep through a gateway, a "Gate Beautiful," into the Holy City, Jerusalem. The back cover is a reduced copy of the poster for the Golden Jubilee.

For the Woman's Missionary Society

The subject for study this month is announced as "Our Island Missions." Two special articles will prove of interest in connection with the program. One, "At the Culion Leper Colony," by W. H. Hanna, recently returned from the Philippines; the other a letter from Mrs. Atwater, from Jamaica, which she has just reached in company with five new missionaries beginning their work on that island.

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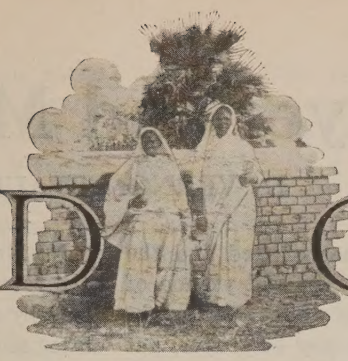
MRS. A. M. ATKINSON

The Golden Jubilee, turning our thoughts back fifty years, gives us the priceless opportunity of giving due recognition to a pioneer who still keeps, after a half-century of active service, a keen enthusiasm for the missionary work of organized womanhood. In honoring Mrs. Atkinson, we pay tribute to that whole host of women who, carrying in modest and unassuming fashion the burdens of home and children, yet found time and courage to go to churches not yet educated to the need of world missions. Many an Indiana church owes the missionary spirit which is its life to Mrs. Atkinson's gracious and persistent influence. To her is given the credit of organizing the first children's missionary society. She served the Christian Woman's Board of Missions as one of the nine vice-presidents elected on the day of organization and under the revised constitution, as its one vice-president from 1892 to 1902 and as its president from 1902 to 1906. From her hospitality the first group of women missionaries started for India, followed by the dark forebodings of their friends. And in their train a whole host of those who serve have enjoyed that abounding love and courtesy. It is especially fitting at this time as we plan for the Christmas offering for ministerial relief, to recall that to A. M. Atkinson more than to any other one man the church owes its gratitude that he did not allow it longer to neglect its debt to those who had worn themselves out in its service. The development of Christian homes such as this one, built about the character altogether lovely of such a wife and mother, is fundamental to the life of the church.

WORLD CALL



Bible Women at Kulpahar

Volume IV DECEMBER, 1922 Number 12

The Spirit of '74

LIKE the night-blooming cereus that flowers in radiant beauty after a year of unnoticed growth, the organization of the Christian Woman's Board of Missions in 1874 repeated in due time earlier steps of progress in the Kingdom of God and held within its loveliness the promise and pledge of later cycles of blessing. Still wondrous in our eyes is the record of how that little band of women answered the call of God. The story should be retold from year to year like the stories of the holy women of Bible days.

They had a vision and they took practical steps toward its realization. They took nothing for granted. A hundred thousand other women might have heard God's voice as clearly as they, but since they had not, some one must bring it to them. This made a twofold task for them: first, to give the gospel to those who were destitute of its life-giving words; second, to enlist others in the glorious enterprise.

Throughout the years there has been steady growth, not merely in numbers and in contributions but also in knowledge and in confidence. There has been similar development outside the organization, vastly increasing the possibilities of expansion.

Now the time has come round for another flowering. Do we dare to let this one stop with the realization of the aims of the Golden Jubilee? Is it not time for the whole church to catch the impulse and share the enterprise of its most devoted women? They have demonstrated their right to share in the missionary enterprise; they have no disposition to monopolize it!

The missionary development for which the women are the clearly appointed agents is not limited to womanhood. Already they have made a splendid beginning with the young people and the children. Greater possibilities open before them in the organization of entire congregations into church schools of missions, in the introduction of missionary literature into all the homes of the churches, in the establishment of definite missionary instruction in all classes and all grades of the Sunday schools and in the promotion of missionary programs in all Christian Endeavor societies.

Enough has been accomplished in each of these undertakings to demonstrate its vast possibilities. On the other hand, so few churches have profited by these demonstrations that we can expect only slow progress unless energetic promotion is given to the plans. Who is so well qualified and organized to do this as the missionary women of the church?

This means the achievement of much more than the aims of the Golden Jubilee, but everything done outside the woman's missionary society will assist greatly in realizing its specific goals. The church of Christ is a united whole. It is not possible for a part of it to go very far ahead of the rest, and it is easier to advance the entire body than one particular section of it.

A happy and effective reciprocity will be discovered as we undertake to advance the entire work of missions and benevolence at home and abroad. Ministers, elders, deacons, superintendents, teachers and young people have much of missionary knowledge and purpose to impart to the women of 1922, just as Thomas Munnell and Isaac Errett and J. H. Garrison greatly assisted those of 1874. But now as then the women need to take the initiative. It is for each society, individually and unitedly, to move upon its own congregation as the pioneer band moved upon the brotherhood.

THE spirit of '74 was cooperative. Mrs. Pearre consulted others, both men and women, both locally and nationally, and they organized to give each the wisdom, strength and courage of all. The spirit of '74 was individual. Mrs. Pearre did not wait for answers to her letters before imparting her vision to her neighbors and organizing the first society. Miss Dickinson did not defer organizing at Eureka or in the Illinois convention until Mrs. Pearre could come over and help her. In all humility, but with all courage, each woman faced her own duty. The spirit of '74 was prayerful. The movement was born in prayer. It formed no plan and advanced no step without seeking divine guidance. The spirit of '74 was believing. In the beginning and every year since the women of God have confidently undertaken the impossible, when they saw clearly that it was God's will; and by his might they have succeeded. What more is needed today than the spirit of '74?

Prayer and Missions

By VERNON STAUFFER

THE Bible assumes the existence of God and the naturalness of prayer. The men and women of the Bible pray, not because, as we moderns might put it, they had worked out a philosophy of prayer, but instinctively. Prayer welled up within them as an irresistible fountain. No impulse of their lives was more natural than their impulse to pray. And therein we are confronted by an impressive fact. Prayer is not a product of theology. It antedates theologies. It does not have its roots in rubrics and rituals. Before there were organized systems of religion men prayed. Men have always prayed. As far back as we can see amid the mists of antiquity we can discern shadowy figures lifting up their hands in prayer.

Furthermore, this instinct persists. Men still pray; not in isolated cases, but generally, universally. They pray because they cannot keep from praying. The fact that they do not all pray frequently by no means weakens the force of the statement. The impulse may lie dormant, but it is still there. Over and over again we have all seen it happen; men and women who had never been accustomed to the language of prayer, or who had given up the habit of prayer, when some overwhelming experience came upon them, prayed. All the while the impulse had been there, only it had been repressed. Wherever prayer is lacking, religion is lacking; and religion is never truly lacking in the hearts of men. It may be crushed; it may be denied; it may be warped and diverted on behalf of other interests; but it is not truly lacking. God made man in his image, and for himself.

> "All souls that struggle and aspire,
> All hearts of prayer, by Thee are lit;
> And, dim or clear, Thy tongues of fire
> On dusky tribes and twilight centuries sit."

FOR forty years past, men generally have been of the persuasion that they needed to explain prayer. New conceptions of the universe, it was affirmed, forced upon us this new view of the case. "The universe we know," men said, "is not only an immensely bigger universe than the ancients knew; it is a universe wherein everywhere law reigns." For forty or more years sun and moon and stars and winds and rains and floods and pestilences—all have been shouting as one great chorus into our ears: "There is a cause for every effect and an effect for every cause." What happened? Men came to listen absorbingly to the voice of science as if science were uttering or could utter all the truths of life. With the vastness of the universe to be reckoned with on the one hand, and with its ordered complexity to be reckoned with on the other, there seemed indeed no place for prayer, certainly not for intercessory prayer. Or if the impulse to pray were still consciously felt, men came to talk gravely of "a philosophy of prayer."

Nothing, however, is more evident about the history of the race than this: In the end men refuse to be victimized by mere phrases. It has not taken so many years after all to work conviction that in the expression "reign of law" the passing generation has a less than half-truth. In this good year of grace, 1922, discerning men speak of the reign of God through law rather than of the reign of law.

INCIDENTALLY, but not altogether apart from the main current of our thought, the immanence of God is another phrase that men no longer utter with the same smack of unreserved partiality so noticeable not many years ago. "Is he, then, not immanent?" Indeed he is; he is everywhere and always present in the world we know, nowhere absent from it, never separated from its life. But he is surely not immanent in such a sense as to exclude his transcendence. Does any believing man longer hold that God is utterly conditioned by the world that he has made? That he has no life apart from it? That he is capable of doing nothing more than he has done? That he is not a free spirit, expressing his purpose in laws that are unknown as well as in those that are known? Surely John Ruskin had not gone stark mad when he said: "An energy may be natural without being normal, and divine without being constant."

Now if it be true that in its essential nature prayer is instinctive, we would best not wander far from that fact. It is difficult, however, for the present writer to restrain the conviction that in all probability we are even now at the dawning of a new day wherein the naturalness of prayer is destined to receive such an emphasis as it has not had since men have concerned themselves with its *rationale*. Consider what are some of the signs that point in that direction: The constantly expanding list of "laws" of the universe that men are discovering; a greatly enhanced respect for the subliminal consciousness, that vasty deep of human nature where the unity of the elements that men hold in common is most easily apprehended; the practical annihilation of space through the development of wireless telegraphy and telephony, and the employment of such a substance as radium whose rays travel with such incredible rapidity as to circle the earth three times in less than a second; and the rapidly growing appreciation of the fact that the universe is as truly a world of wills as of chemical substances and forces, thus making it easy to ascend from the contemplation of men imposing their wills upon the forces and laws of nature to the contemplation of God imposing his will, not irrationally nor capriciously but according to his gracious providence, upon the forces and laws of which he is maker and master. Surely our children will listen with new respect to the ancient exhortation: "Men ought always to pray, and not to faint."

IT was on the naturalness of prayer that Jesus based his personal practice and his teachings respecting prayer. For Jesus prayed, not principally to set us an example. We do him an essential injustice when we forever parade the thought of him as the exemplar to the exclusion of his personal will and needs. He prayed because there were necessities in his life and in the lives of others for whom he cared, for which prayer palpably seemed to him to offer the most natural as well as the most unquestioned means of satisfaction. The tides do not more naturally follow the moon in her course than Jesus turned to his Father in prayer. He prayed often; under varying conditions; with such evident comfort and assurance that his disciples who once came upon him in the act of prayer and remarked his exaltation of spirit, could not repress the request: "Lord, teach us to pray!" (Luke 11:1.) He prayed for himself (Matthew 26:36-44; Mark 14:32-39; Luke 22:39-45), and he prayed for others. He prayed for his disciples (John 17:6-19), and he prayed for the whole church (John 17:20-26). He prayed for those who nailed him to the cross (Luke 23:34), and on one memorable occasion he assured Simon Peter that he had specifically prayed for him (Luke 22:32). Immediately before or immediately after all the outstanding events in his public ministry he prayed. At his baptism (Luke 3:21); immediately after healing the multitudes at Capernaum (Mark 1:35); before his first conflict with the Jewish hierarchy (Luke 5:16); before he made the choice of the Twelve (Luke 6:12); after the feeding of the five thousand (Matthew 14:23; Mark 6:46); before the first announcement of his vicarious death (Luke 9:18); at his transfiguration (Luke 9:28, 29); and when the Greeks were brought to him (John 12:27, 28). What a record of dependence upon God! Of turning to him for strength and favor to fulfill his mission! And he was the "strong Son of God."

In the same spirit of naturalness he taught his disciples to pray. Encouraging them to exercise the privilege of prayer to the full, he said: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?" (Matthew 7:11.) In the parables of the Friend Coming at Midnight (Luke 11:5-8) and the Unjust Judge (Luke 18:1-8), the former teaching that prayer is never out of season and the latter that it is certain to bring a blessing and never a curse, his thought moves along the same path. His encouragements to prayer could scarcely have been more warm or more sweeping than they are. He instructed his disciples to pray that they might be delivered from temptation (Matthew 6:13; 26:41; Luke 11:4; 22:40, 46); for their enemies (Matthew 5:44; Luke 6:28); for needed daily mercies (Matthew 6:11; Luke 11:3); that evil may be expelled from the lives of those over whom it tyrannizes (Matthew 17:21; Mark 9:29); that great calamities may not overwhelm his followers (Matthew 24:20; Mark 13:18); and that there may be an adequate supply of missionaries for the needy field (Matthew 9:37, 38). Here we pause.

Had any of us stood in Jesus' place and surveyed the task before him and his disciples, we should not have counseled prayer not only as the first but as the greatest resource in the empire. We might have recommended the founding of a training school or a program of publicity or the formation of a society to take over the task. Many would have said, "We must raise some funds." For we do take such pride in our practicality! Whatever particular expedient we might have proposed as the first step, it is to be feared that prayer would have had the significance if not the place of an afterthought. Jesus put it first, first in time and first in importance. He put it first, because it was true to his habitual practice to do that. It was the one initial means in which he had implicit faith. The petition he urged was very definite: the disciples were to pray for laborers. They were to ask God to raise up laborers for the harvest. They were to ask God to raise up ardent and devoted souls who should become heralds in strange and remote places of the divine Kingdom and message.

I WILL not deny my thesis and attempt to explain it. I do not know just how prayer stands related to the raising up of laborers for the harvest; but because of what I know of the God whom Christ has revealed to me, I know there is nothing really baffling about it. The magic of it is just this, that human wills effect an alliance with God to accomplish the purposes of his Kingdom. Furthermore, the demonstrations of prayer's potency in furthering the evangelistic and missionary task have been so frequent, so amazing, and let us freely say it, so miraculous as to forbid all scepticism and to challenge the fullest compliance with our Lord's behest. The records of the book of Acts should be enough; but if fresher confirmation is required, let the reader ponder Geraldine Guinness' (Mrs. F. H. Taylor) story of the China Inland Mission, or the final chapter in Dr. John R. Mott's "The Pastor and Modern Missions," or the same author's treatise, "Intercessors—the Primary Need."

"The weary ones had rest, the sad had joy. They wondered how.
A ploughman singing at his work had prayed, 'God help them now.'

"Away in foreign lands they wondered how their simple word had power.
At home the Christians, two or three, had met, to pray an hour.

"Yes, we are always wondering, wondering 'how,' because we do not see
Someone, unknown perhaps, and far away, on bended knee."

Our first duty and privilege in the missionary enterprise remains today what it was in the beginning, prayer. Let all the churches be filled with prayer for laborers. Not with mere lip-service, hypocritical words issuing from hearts totally unwilling to pay in money or service that which may be needed to send the laborers forth. Prayer is not a substitute for devotion, for sacrifice. It is the fruit of it rather. There are few of us, who may not well take to heart Dr. A. J. Gordon's words: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear my Lord rebuking me for that kind of prayer. I seemed to hear him say to me, 'I have had compassion on a lost world, and now it is for you to have compassion. I have given my heart; give your heart.'"

The Golden Jubilee

By Pioneers Who Have Helped to Make It Possible

WE SHOULD CELEBRATE BECAUSE:

FIRST of all, the women have demonstrated their capacity to do missionary work on a large scale and in a businesslike way.

2. Their actual achievement in mission work at home and abroad, which is the best comment on their divine call in Christ's Great Commission, a fact which some good brethren at first doubted.

3. The reflex influence which the work has had on our Christian womanhood in their spiritual development.

4. The inspiration and spur their example has afforded to the men in their cooperative work, and no doubt to the women in other religious bodies.

J. H. GARRISON.

A GLAD PRIVILEGE

WOMAN'S missionary societies have not only every right, but should deem it a glad privilege to express in a Jubilee celebration the joy and pride we feel in having shared in so large a way the responsibility and support of the work done by the Disciples of Christ in many lands during these fifty years. We have great joy in the number of countries entered and the number of people who have heard and have accepted the religion of Jesus as their own, and are now as happy as we ourselves are in its hopes, its liberties and its privileges.

We have a feeling of pride in that our inexperienced infant organization of fifty years ago has passed through its youth and young womanhood, leaving behind its blunders and mistakes, and has now been united in closest alliance with its contemporary societies, enjoying their full confidence, appreciation and honor. We should "rejoice and be glad" and celebrate with thankfulness and praise what women have accomplished.

MRS. BEN N. (LAURA KINSEY) MITCHELL.

WORKING TOGETHER WITH GOD

THE organization of the Christian Woman's Board of Missions in 1874 was in direct answer to God's call to certain of his listening saints whose hearts he had opened to the need of the world and awakened to a sense of personal and collective responsibility in relation to that need. The beginning was small but back of it was a heroic faith.

And how wonderfully has our God honored that faith during all these eventful years, leading sometimes in ways we would not have sought, but always aright. Calls of staggering significance have come, a way to answer them has been found and what seemed impossible has been accomplished.

Search the records and I think we shall find that the Christian Woman's Board of Missions has never taken a backward step. Leaders who seemed indispensable to the work have been called to their rest, and others have been found of God to fill the vacant places.

We shall celebrate fifty years of "working together with God," joyfully and with renewed consecration, and many thousands of many lands and peoples, will join in our rejoicing because of this blessed ministry.

MARY GRAYBIEL.

"THE GOLD IS MINE"

WE talk about giving of that which is entrusted to our care, although the Father has said that "the silver is mine and the gold is mine." All we can do is to let it revert to its rightful owner. We are stewards for a little while of the King's treasures but we reluctantly yield to him what is his own. In two years our great sisterhood will reach its Golden Jubilee, fifty years since the organization of the Christian Woman's Board of Missions in Cincinnati, Ohio. At first the receipts were small but soon there was never a day through the years that the swiftly revolving wheels were not bringing gold to the national treasury.

The question has arisen in many loving hearts, "How shall we celebrate this great anniversary?" "What shall we render unto God for all his benefits?" One object set before us is the raising of one million dollars for the erection of fifty buildings in home and foreign fields. This is a challenge to which every heart should make glad response. All can do so if they will, and many can contribute largely. If it takes self-denial the blessing will be all the greater. Men and women are giving their lives in glad service and it is but a little thing for us to furnish proper housing for them and for their work. Let there be no hesitation and no looking back to tell what we have already done, but a continual pressing forward until the goal is reached.

MARY J. JUDSON.

"Lo, I Am With You Alway"

In dim, dream-shadowed woodland,
In silence, fragrant, free,
Through tangled, wild-run garden,
He walks with me.

Where sunset glory lingers
In radiant trails of rose,
Across the sky and water,
His beauty glows.

Wind-whispered at the twilight,
Like music throbbing near,
By murmuring waters echoed,
His voice I hear.

Mirrored deep in friendship,
Within my heart enshrined,
In strength and joy and sweetness,
His love I find.

MRS. ROY GATER.

The Preaching Conners

By F. E. SMITH

A FAMILY may well be proud of having furnished preachers through succeeding generations. Only a great compelling force can find expression in such service. In the case of the Conners, it is a rugged sense of God, sin and redemption. This name is a familiar word in many households of Indiana and surrounding states. The number of years spent in the ministry by this group reaches the unusual total of three hundred and twenty.

So far as concerns recent history the story begins with James Conner, Senior, lovingly called Uncle Jimmy. He was red blooded and had a hearty sense of humor. He dates back to the early days of the Reformation, as it was then called. He came in close touch with Alexander Campbell and from the beginning was an ardent advocate of the cause. He was possessed of a gracious spirit with candor and fraternity for all. He came from Tennessee to Indiana in 1812, was baptized by his mother's brother, a Baptist preacher in 1825 and began preaching three years later. He organized many churches and his efforts have been well justified by the test of time. He loved the Scriptures, often repeating favorite sections for his satisfaction. In his later years during sleepless night watches he was frequently heard saying to himself portions of the Book. His labors continued until 1893, the time of his death, making sixty-five years of service.

The brother Daniel began life in Rush County, Indiana, in 1820. He started preaching while a youth and continued until interrupted by death at Casey, Illinois, after long years of preaching to his account, joining in the Conner idea of beginning early in the ministry and continuing until called home.

James W. was the third son of James Sr. He came upon the scene in 1837, was baptized at thirteen, attended North Western University, now Butler College. His preaching began when he was twenty and came to an end in 1911 after fifty-four years of service.

Samuel M. was the fifth son of James Sr. He came into the church at twelve and began preaching before twenty. Many of the important churches of Indiana and Illinois he helped to make so. In his home in Portland, Oregon, he is loved and highly respected as a citizen both of his city and the Kingdom, with already more than half a century of fruitful ministry on record.

Erastus S. was born the year before the close of the war between the States, also an Indiana son, the child of James W. He graduated from Butler College and has been thirty-seven years in the ministry with every promise of keeping up the traditions of the family. His life has been invested in the churches of the Hoosier state with one exception, that of Pomona, California. A short time ago a break in his health interfered with full service. He is now in the harness again, Bargersville and Bluff Creek Churches being the gainers.

Eighth in line of the children of James Sr., comes Americus W. His time in the ministry is one year past the half-hundred and still going strong. He has always been a great lover of boys. It is his joy to help the boy and also the father at that time in life when they both need a friend. He is well known through his connection with the Boy Friend Movement. Only recently he took a brief leave from his church at New Lisbon, Indiana, and held a campaign in a nearby city with 300 boys enrolled. Many men, now influential, look back gratefully to the time in their boyhood when he crossed their path and helped them to get started on the right track.

The Conners have all been early and unchanging foes of the liquor business and all through the fight for a dry nation they put their hate of the traffic into action. Another trait of the ministry of this family has been its great influence with men. Their vigorous leadership attracted the masculine. Their consistent and persistent labors make them an example to every family in the matter of gifts to the ministry.

320 Years of Preaching

Left to right, front row: James W. Conner, James Sr., Daniel, brother to James Sr.; second row, Erastus S., son of James W., Americus W., and Samuel M., sons of James Sr.

Henry, the Tin Missionary

By FAY E. LIVENGOOD

J. E. Moody of Bilaspur, India, and His Tin Missionary Assistant

YOU have all heard of tin soldiers and while you may claim they are excellent playthings you know that as a fighting unit the tin soldier was discredited long ago. These days there is some talk of the tin cow, but so far this animal is only a dream. The tin missionary, however, is a reality. He has made good and has come to India to stay. All missionary societies recognize his ability and he is rapidly appearing in mission stations all over the country, usually under the name of "Henry."

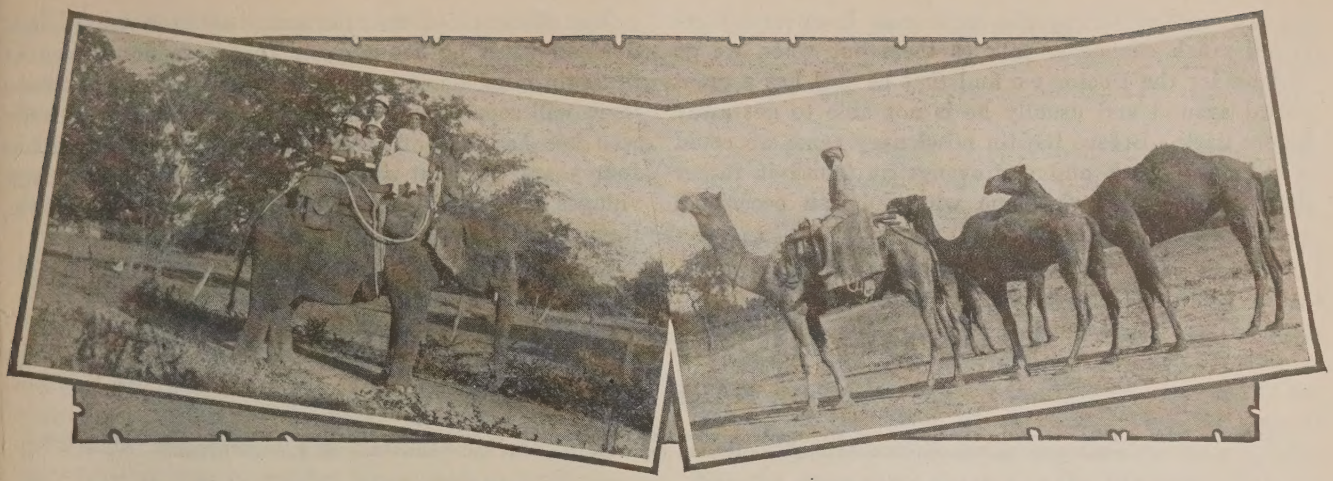
The particular Henry who happens to be my chief assistant does not differ from others except that he is more modern than some. He is a 1921 model with self-starter. He was sent to Jubbulpore by cable and just about a week after the cable was sent, he was doing full time work. In this you see at once that the tin missionary has some distinct advantages over the human article. The latter cannot be sent by cable but has to spend some weary weeks on the way. Another advantage is that the tin missionary does not require the years of training at a theological seminary or College of Missions. Without previous experience he is able to turn at once to missionary work and do it successfully from the start, for he does not have to spend a year or two learning the language. As we go about together I notice that people often understand Henry better than they do me. When it comes to speed, endurance and capacity, he can put any two-legged missionary to shame as soon as a comparison is made. In other words, a Ford car that has got religion is surely a world beater.

Lest you should be skeptical about some of the feats Henry has performed I will tell you of them in detail. Very soon after he arrived, the government was perfecting plans to take the census of all India in one day but at the last moment a number of the people who had promised to help got the non-co-operation bee in their bonnets and withdrew. One of the census directors therefore asked if I could help out. Now by myself I could have done but little if Henry had not very kindly taken me and seven Bible College students to a nearby village. He was thus able in less than ten minutes to put eight census enumerators where none had been before.

In various places on Henry's body you will find the magic letters F O R D. These letters may have many meanings but I discovered one of them the other day

George T. Walden, Secretary of the Foreign Board of Australia, Caught in an Ox Cart

H. C. Saum of Mungeli, India, and Bert Wilson, Starting on a Visit to Native Christians in an Interior Village



The Moodys off on a Pleasure Jaunt

Ships of the Desert on an Indian Road

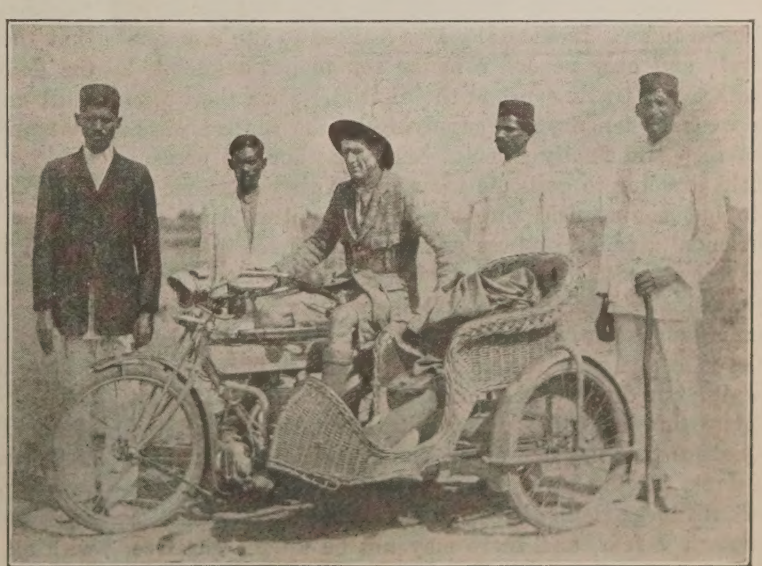
when we were held up for some hours by a stream of water running over an Irish bridge which is not a bridge at all but only a dip in the road paved with stone so that the water can run over the road without washing it away. The water was two and a quarter feet deep and we knew it would soon be much deeper. We started Henry through and he never faltered a second but came out on the other side and stopped triumphantly beside a big expensive car long enough for us to find out that the big car would not be able to make it as it did not bear the magic letters and besides it had a much lower clearance than Henry.

Henry is always ready to save us from fifteen minutes to an hour on errands about town and he occasionally takes all the missionaries in the station out for an airing. He is always ready and so far has never failed us. His presence is especially helpful and comforting when there is a funeral, as the cemetery is more than two miles away from the church. Formerly the people walked out there and one or two missionaries would go on their bicycles. This was especially hard for the family of the dead person as they were usually exhausted before they started. Now Henry can get them out there and back again very easily. Such help is especially appreciated when the thermometer stands at more than a hundred in the shade.

The most important piece of work that Henry does is to carry the gospel to the people of Barela, a village ten miles from Jubbulpore. Every Tuesday afternoon he takes me with Dr. Macdougall and three of the Bible College students out there. On that day the people from all the surrounding villages come to Barela to buy and sell so that for several hours the open bazaar in the middle of the town is thronged with people. We have one evangelist living at Barela and his wife conducts a girls' school with about thirty-five pupils. They are always glad to see us arrive on Tuesday afternoons and Miriya, the evangelist, has some books ready for us to take along to the bazaar.

As soon as we come near the crowd in the bazaar we see several sick people gathered around the place where Dr. Macdougall usually sits with his medicines. Miriya stays by to help him and the rest of us mingle among the people, greeting those whom we know and seeking opportunities to talk to the people about Christ. Sometimes we get together and sing a song but we usually work separately, now talking to a group of people who have gathered to look at a picture and now holding earnest conversation with some one person who seems interested. To as many as possible we sell books and tracts. The price is only a half cent for each of our little booklets and we give free with each a Bible picture on the back of which is printed a Bible story. But to many of them a half cent looks as large as a half dollar does to you and few of them can read. Yet we sell twenty to fifty books in one afternoon.

As we do not start until after classes are over, it is about four o'clock by the time we get into the bazaar.



Mr. Moody With Native Evangelists Grouped Around Another Type of Tin Missionary

By six most of the people have gone home and there is not much chance to talk to them but when we go to look for the Doctor we find that he still has a great crowd around and usually he is not able to get away before dark. Before the tin missionary came we could not do this work and our evangelist found it rather discouraging to work alone with only an occasional visit from the missionary.

The efficiency of the missionary seems to be at least doubled when he has a car. There are now seven of these tin missionaries in our India mission and we hope there will soon be more. I know a man in North India who has had one of these useful assistants for about four years. In that time he has reached a great many villages and has baptized more than a thousand people. Hats off to Henry, the Tin Missionary!

Out of the Heart of Russia

By KARL BORDERS

Extracts from a letter recently received from Mr. Borders, who has been loaned for a year by the Home Missions Department for relief work in Russia. His salary is being paid from the funds of the Commission on Foreign Relations

A FEW of all those letters I've been wishing for have drifted in one by one or sometimes like the animals into the ark, two by two. You cannot imagine what the coming of the mail means until you are a thousand *versts* east of Moscow and the most regular postman is the occasional traveler or a special courier sent for the purpose of bringing the mail in.

Concerning the prospects of the new famine, we have news from the Hoover Relief men at Samara that they are terribly short-handed for food and unable to meet the situation which is already facing them in parts of the Gubernia. They report cases of cannibalism even now, and at the time I write they have no news as to whether it will be possible for them to continue American help during the winter. As for us Quakers, we have already about four months' feeding for our section in hand, but we tremble to think what may happen if help is not continued to us with the same faithfulness as it was given during last year.

I have now filled practically every position in the mission. First there was more than two months in two of the outstations. I enjoyed this immensely because it brought me into very close touch with the life of the villages and forever endeared the hills and fields of Russia to me. Incidentally I've learned to run a motorcycle and only needed a motor cop to get acquainted with every traffic court in the district. Then there was a week or ten days of supplying at the central warehouse. And finally when it came time for the present field director to go home what should they elect me to do but act as field director for the entire American Friends' area. I suppose my vast experience in all departments added to my sex and beard must have done the thing. Actually we shall share the responsibilities among an executive committee of three, and I shall bear the title and play the goat when there is necessity of saying our director has thus and thus decided. It is an interesting sidelight on the broadmindedness of the Quakers that not one of us three is himself a Quaker. Despite all the honor involved—and this is a fine lot of folk to be chosen by—I shall find the responsibilities irksome I fear, and there may not be all the carefree joy that there has been for me.

One of the new complications of this job will be the necessity of dealing with some of the higher Russian officialdom, and since politics here are very much like all the politics I have ever seen, I do not fancy this end of the job. On the other hand there will be the possibility of some longer and more quiet evenings than we were accustomed to have in the outposts and I hope that I may have a bit of time for a further pursuit of the scraps of Russian I have been picking up in the villages, and time for an occasional letter to my friends.

I wish you could see this luckless land now before the winter and hunger descend. There is music in the pat of flail as the farmer beats out even his mite of grain in front of the brown mud cottage, and the market place on Monday teems with colorful life. Wagons of melons, shoe strings, a pair of boots, even a horse if you can produce the proper number of millions. Yesterday we took our place in the line of marketers seeking brass and treasures of native embroidery. We did buy, and even bargain like the rest of them, but we knew full well that there were too many stories of hunger and want behind each battered samovar and candlestick for our entire comfort and joy. I paid ten millions of rubles for a samovar, three million for a candlestick and five for a lovely brass bowl. Our latest information is that the ruble is exchanging at about four million to the dollar. Recent visitors from Moscow tell us that most anything may be bought in the stores there, and that private business continues to spring up.

THERE are signs in this part of the country that the Bolsheviki are not being held in the same mortal terror with which they were first regarded by the peasants. For instance it is much more difficult for the local authorities to go out and requisition horses for the service of the village than formerly. And I expect to see a great deal more of real local self-government granted than has heretofore been given. Just what this will mean with an ignorant and indifferent electorate is not easy to foretell. In all probability there will be very little change in the quality of the political regime. But I am a sufficient democrat to believe that with all its faults, a majority rule is a safe one in the long run. Of course the Bolsheviki have made no secret of having exercised a dictatorship. And I think I have

told you before that I can see excellent reasons for such measures having been necessary to save Russia from actual chaos, which had indeed already set in when the present party came into power. But I believe the brains of the movement at Moscow see that the time has come to demonstrate their fitness to rule by constructive measures rather than by a display of force.

But whatever you look for, do not expect the great body of Russia to change overnight. They are fond of calling themselves "dark people," and such for all the brilliance of the few, many of them are. It is written on their faces, painted in the picturesque primitiveness of all their daily round as we see it here. And eighty per cent of Russia is like this. It cannot be expected that centuries of practical slavery and illiteracy may be overcome in smaller terms than generations.

Yet even while I see the whole program of communism abandoned under my eyes, my admiration grows for the romantic dreams of those who in all true idealism hoped to usher in a new world. And I glory in their determination to retain in national ownership the great industries, the mines railways and such natural products as will make them a real socialistic state. If they can but command the men who have both ability and idealism I think the thing can be made to go. This is their real problem whichever way they turn. Indeed this is the real problem of all problems when it comes to getting things done in this world—men.

I drive in whenever it is convenient, to see the services in the Orthodox church. I always find them interesting and frequently most colorful and quaint. Yesterday was a day dedicated to the blessing of the horses. I have not been able to discover the name of it, but I did see the ceremony in Sorochinskoe. Down by the edge of the river a table was arranged as the altar and there a little group gathered, mostly old women and a grandfather or two, to hold the services for the blessing of the water which they brought in a great bowl. This was done at the appropriate time by dipping the cross three times into the bowl, and then the whole procession, women and men first, and finally the horses passed by and were lavishly sprinkled with the holy water. It was a very pretty sight to see the horses drawn up in a most respectful line of worship and the peasant boys on their backs crossing themselves and following the service. But it was also pitiful to see such a handful of horses, not more than sixty in all, for the entire town, when there must surely have been hundreds in the days gone by.

A New Way to Make Americans

Ray Manley and a group of his boys off on a 350-mile bicycle hike to get the spirit of American history on the battlefield of Gettysburg. The group is, left to right, Robert Zenobi, Italian; Ernest Edinfield, American; John Franks, Croatian; John Lockhart, Italian; Kenneth Keeney, American; Claudus Elder, American; and Ray G. Manley.

The Indian

By W. F. TURNER

An Address Delivered at the Winona Convention

LATE surveys show that, in the United States, there are 340,000 Indians. They live on 161 reservations and in 150 tribal bands. One third of these are unrelated to any Christian community and are almost wholly unreached by any Christian ministry. Some students of this subject declare that there have never been over 500,000 Indians in the United States at any one time since America was discovered. It seems indeed strange that we have never assimilated this comparatively small number of the first Americans, when we remember that since 1820 we have assimilated 20,000,000 foreigners! It seems more strange still when we know that our government has in the civil service some 6,000 employees giving their full time for the welfare of the Indian! Surely something is wrong somewhere!

—Photograph by L. V. McWhorter

An Early Home Built of Cottonwood Logs, with Dirt Roof

It has been stated that, fundamentally, the Indian problem is a human problem. One writer who has been an intimate observer of many tribes for more than twenty years, declares that, psychologically, Indians are different from other people only in a superficial sense. Potentially, the Indian is as capable of development into useful Christian citizenship as a man of any other race.

—Photograph by William Charley

An Old-time Mat House of the Yakimas

Yet the Indian is generally regarded as inferior and therefore as a ward. By some he is looked upon as undesirable, an object of antagonism or of curiosity, to be tolerated as a kind of necessary evil, until perchance he becomes extinct! We are all familiar with the motto, "A good Indian is a dead Indian." As illustrating the prevailing opinion of the Indian's inferiority a story is told of an Indian girl who graduated from a great eastern university. One of her professors complimented her on her unusually high marks and said, "How is it that you, being an Indian, have done such excellent work?" She replied, "Why shouldn't I?" The embarrassed professor could only stammer, "Why—yes, why shouldn't you? I had never thought of it that way before."

—Photograph by L. V. McWhorter

A Skeleton Sweathouse with a Canvas Summer Kitchen

It has been asked, "When is an American not an American?" The reply is, "When he is an original American!" It is said that the Indians furnished 10,000 soldiers in the late war; that they bought twenty-five millions of Liberty Bonds and one million of thrift stamps; and yet very few of them have the rank of free citizenship with the privileges of the ballot! The problem of the Indian now is to find the way from wardship to citizenship. He is in a transitional period and is trying to adjust himself to modern social and economic life. If we are to be helpful to him we must look upon him as a real human being—undeveloped perhaps; but whose retarded condition is due, in part

—Photograph by L. V. McWhorter
Emerging from the Sweathouse

at least, to the abnormal conditions under which overwhelming numbers of white neighbors have compelled him to live. He needs sympathy and understanding and a leadership that is Christian.

Some of our missionary leaders, pondering prayerfully on these matters, feeling that the Indians in our own homeland were included in the scope of the great commission and that our great brotherhood should share in their evangelization as a part of our home missionary task, had conference together on these matters. So it came about that one year ago we opened our first work among the American Indians. The preliminary steps were taken by the American Christian Missionary Society. Providentially, we believe, we were led to begin this work on the Yakima reservation near White Swan, Washington.

—Photograph by L. V. McWhorter
Weasel-skin in Front of a Rush Mat Tepee

The Yakimas number about 3,000. For thirty-five years there has been a small Methodist church among them, which of late years is said to have more white members than Indians. It was under the ministry of Rev. Wilbur, familiarly called "Father" Wilbur, that their present chief, Stwire Waters, became a Christian. There is also a small Roman Catholic chapel which is visited twice a month by a priest for Sunday services. But neither of these churches has ever done any institutional work for Indian children.

Outside of the groups reached by these churches the Yakimas continue in their ancient customs and superstitions. In fact, their condition is perhaps worse since the coming of the white man, be it said to the white man's shame; for the white man has corrupted the Indian with immoralities, illicit sales of liquors, gambling and dishonest efforts to possess the tribal lands. Near our new mission property is a *Pom Pom* church with its old pagan rites still being practiced. The power of the Indian doctor or "medicine man" is still upon the people and the belief in evil spirits still prevails. A survey shows that thirty per cent of the tribe are afflicted with some form of tuberculosis due to the change from tepee to cabin, and are thus a menace to the health of their white neighbors.

We believe Christian education is the way to the solution of their problems. Two methods of education have been proposed for the Indian. One is the government school and the other the church school. Both have rendered good service. Of the two we would of course always choose the church school. But we believe both have been defective at one point and that is that in these schools the Indians have been segregated, kept entirely to themselves. And at White Swan this feeling is shared by both Indians and whites alike.

Whatever we may say of the public school it is one of the greatest agencies in America for democracy. It is a real "melting pot" where children of all races play together and become comrades and friends. We believe the parochial school to be a hindrance to democracy. And this statement applies to all schools whether governmental, Catholic or Protestant. It was our thought, therefore, in planting this mission, to utilize the public school, while at the same time giving the Indian children the Christian nurture and training that all children should

From The Crime Against the Yakimas, by L. V. McWhorter.
Louis Mann, Yakima, with His Family, in Front of the House Built by Himself, Pointing His Children to an Eagle Soaring in the Distance

have. Strange to say, when this proposal was made at White Swan, it met instant and universal approval everywhere except among the Catholics. Indian leaders, public school officials and government agents (the government school near by has recently been closed) are all giving us their hearty encouragement and cooperation.

A beautiful eighty-acre tract has been purchased for a farm on which water for irrigation will soon be had. On this land and some two miles from the public school at White Swan have been erected two substantial and serviceable buildings. Others will be added as the work develops and the farm becomes productive. A housemother will preside over ten girls who will live in the bungalow cottage and there these girls will live and labor in the atmosphere of a real Christian home. Morning and evening they will be led in worship and Bible study; they will be taught sanitary living and the fundamentals of domestic science, and during the day they will attend the public school. Saturdays and summers will be given to home tasks and Sundays to religious training and worship. Additional cottages will be added as funds are available.

—Photograph by L. V. McWhorter

A Typical Family Group Among the Yakimas

In the larger building other members of the staff will live with twenty boys, who will be given parallel training to the girls. Thus the boys and girls will grow up together, learning together to build Christian homes and these will become the future Indian Church of Christ set to leaven the whole tribe with the new life of our Lord.

We have neither the time nor ability to picture to you the dreams we have in our souls for this new mission home among our Indian neighbors in the great Northwest, that opened its second year of work Monday, September 11. We believe it has glorious achievements ahead of it and that it will help bring in the Kingdom of God. Just now we plead that you will take this new mission into your hearts; that you will sustain it with your gifts and that you will nourish it with your sympathy and with your prayers.

Remembering the Past We Build For the Future

IT requires an extraordinary imagination to reproduce the situation of half a century ago, when within half a dozen years women's missionary societies came into existence in all the leading Protestant bodies of America. The genesis of our own Christian Woman's Board of Missions in 1874 must stand as a perpetual marvel. The day of woman in the world of politics, commerce and science had not yet dawned. Missions was a subject in which but few members of our churches were interested. Indeed, most of the people were not merely uninterested; they were opposed to missions and especially hostile to any sort of missionary organization. To form a woman's missionary society, therefore, meant to defy two of the most pronounced prejudices of the church.

There are in every generation a few women of aggressive and revolutionary type, but it was not such as these who took the radical step of forming the Christian Woman's Board of Missions in 1874. On the contrary all the leaders of the movement were gentle, retiring, womanly souls who shrank from every sort of publicity and pugnacity. They were of the succession of Ruth, Esther and Mary the mother of Jesus. It was only because of the overwhelming conviction that it was God's will that the gospel of his grace should be given to the women and children of all lands, and of all classes and conditions in their own land, that they ventured an organized endeavor at world-wide evangelization.

The women of '74 had a vision but they were not visionary. All the practical wisdom of their housewifely experience was embodied in the methods which they adopted. These included individual initiative, organized extension and corporate continuance.

When the conviction came to Mrs. Caroline Neville Pearre, April 9, 1874, at Iowa City, Iowa, after her morning's devotions, that a woman's missionary society should be formed, she wrote at once to representative women in a number of states and invited their consideration of the project. She also proceeded at once to organize a local society in her own church. Some of those with whom she communicated took action as promptly. Notably, Miss Elmira J. Dickinson organized a society at Eureka, Illinois, in July, 1874, and the Illinois state society in September of the same year, thus anticipating the national organization by one month.

After the immortal seventy-five had covenanted together in the basement of the Richmond Street Church in Cincinnati, October 21, 1874, during the national con-

vention, they and others of like spirit continued their personal efforts at enlistment and organization. The constitution which they adopted was a brief and statesmanlike document. It kept the entire enterprise in the complete control of the women themselves and thus unconsciously avoided the interference of officious preachers and reactionary elders. It created a responsible central board in which each state and province was fully represented. It linked each local society as an auxiliary directly to the central board while a corporate part of the state society. As it has developed through the years this was not simply an organization but really an organism, every part of which was atingle with the life of the whole.

Even in the churches where the incorporators held their membership only small groups of women were ready to join the society, but there was no hesitation or failure on that account. The nine original states reached out as rapidly as possible to the organization of those contiguous to them. Each local society made earnest efforts to establish other societies in nearby churches, and every member of every society was on the membership committee.

Mrs. Atkinson tells how she would visit strong churches in Indiana where every person with whom she talked was opposed to the organization of a society. If finally she found one woman who responded to her appeal she felt well repaid for the visit. She had established a point of contact. Through the friends of that woman and through additional visits she discovered others, until a society could be formed. But even then it was but a little band in the midst of a great body of indifference and opposition. The experience of other leaders of the day was of the same sort.

After a while each of the states had its regular organizer whose particular business it was to go from church to church and establish new societies. To assist and to supplement their efforts Mrs. Persis L. Christian and Miss Elmira J. Dickinson went forth as national organizers. It is a striking fact but characteristic of the whole movement that there were no more distinctly feminine women in the entire group of early leaders. It was the highly esteemed privilege of many of the present generation to see and hear these pioneers in their prime. For many years Mrs. Christian was introduced in each national convention and referred to continually in reports as "Persis the beloved." The movement turned a definite corner in its progress when the national convention of 1894 went to Richmond, Virginia, a center of conservatism, and Mrs. Christian appeared on the platform to plead the cause of woman in missions. The success of her plea fully appeared when the courtly Colonel John B. Cary came forward at the close of Mrs. Christian's address and presented her with a splendid bunch of roses. Archibald McLean remarked with a smile that in the same convention, as spokesman for the Foreign Christian Missionary Society, he "received nothing but a cactus!" referring to a feature of the pulpit decoration that annoyed him.

From the beginning the woman's missionary society was a fellowship of study, a fellowship of worship, a fellowship of giving and a fellowship of fellowship. It antedates most of the women's clubs and includes most of the best features of all of them. The practical wisdom of its founders and their divine guidance are illustrated by the tremendous achievements of the forty-eight years. Many of the wiseacres of that day spoke with contempt of the "nothing which they could accomplish," but the seventy-five from nine states who began the work have grown to 125,000, and the $430 which was their initial offering has been multiplied until the aggregate contributions have amounted to $9,000,000.

What has been accomplished is but the beginning of what is to be. Even the goals set for the Golden Jubilee are only initial steps for the next half century. In view of the general emancipation of woman and the awakening of Christian people to the importance and even the necessity of missions, many individual societies have within their membership the power of accomplishing as much as the entire original group. The smallest societies of today are equal to the largest societies of half a century ago, and the enlistment of the entire womanhood of the churches and the organization of societies in even pastorless congregations is as easy as any achievement of that day.

If each woman's missionary society, forgetting its identity, will think of itself for these two years as the original group of founders, all of the Jubilee aims will

Mrs. Maria Jameson, First President of the Christian Woman's Board of Missions

be far surpassed. Each monthly meeting of the society will be a miniature international convention. The leaders and participants will work three months, six months, a year, to perfect their parts. Immortal souls are to hear them and the whole world's salvation is at stake. No one will shirk a duty, for none can possibly be as hard as the easiest that those unflinching pioneers had to face. Both pride and diffidence, often mistaken for each other, will disappear in the consuming passion for the heaven-appointed task. No woman in any church of today can long refuse to join such a society and no church can resist having a society of this kind constituted of its members.

An intimation of how much we may accomplish within a short time by united and determined effort is afforded by the success of the Centennial Campaign of 1905-1909. The financial aim was $100,000 in addition to regular contributions. The Centennial gifts totaled $250,000. The efforts of thirty-one years had enrolled 43,000 members. The four years added 29,853. Since the Centennial the membership has nearly doubled and the annual offerings more than doubled. Conditions are ripe for another advance.

Chronology of Woman's Missionary Societies

1874—April 9, Mrs. Caroline Neville Pearre of Iowa City, Iowa, writes to various women proposing the organization and a few weeks later establishes a local society in Iowa City.
July—Miss Elmira J. Dickinson starts a society in Eureka, Illinois.
September—Miss Dickinson organizes the Illinois Woman's Missionary Society.
October 21—Christian Woman's Board of Missions organized at the National Convention in Cincinnati, Ohio, with headquarters in Indianapolis, Indiana.

1876—Jamaica mission established.

1881—Work begun among Negroes at Jackson, Mississippi.

1882—Four missionaries sent to India.

1883—Work begun in Montana.
Missionary Tidings established.

1885—National promotion of children's work begun.
Children raised funds for the Josephine W. Smith Memorial Church in Japan.

1886—Hazel Green Academy established.

1890—Little Builders at Work, now King's Builders, established.

1891—Chinese mission, Portland, Oregon, inaugurated.

1893—Ann Arbor Bible Chair established.

1895—Mexican mission inaugurated at Juarez.

1897—University of Virginia lectureship started.

1900—Support of mountain school, Morehead, Kentucky, assumed.
Porto Rico entered.
Negro work taken over from the American Christian Missionary Society, including Southern Christian Institute established in 1874 and Alabama Christian Institute in 1894.
Louisville, Kentucky, Bible School established.
Martinsville, Virginia, Christian Institute opened.

1901—University of Kansas Bible Chair established.

1904—University of Texas Bible Chair inaugurated.

1905—Work begun in Buenos Aires, Argentina.

1906—Mission to Chinese opened in San Francisco, California.

1907—Support of Jacob Kenoly in Liberia assumed.

1908—Japanese Christian Institute in Los Angeles, California, established.
Beckley, West Virginia, school opened.

1909—Reports of four-year Centennial Campaign show 29,853 new members and $250,000 special Centennial funds.
Livingston, Tennessee, school opened.

1910—College of Missions opened.

1911—Jarvis Christian Institute, Hawkins, Texas, established.

1912—Mission undertaken to Canadian Indians.

1913—Settlement work among Negroes of Indianapolis begun.
Men and Millions Movement begun.
Mexican Institute opened at San Antonio, Texas.

1915—Cooperation with the Foreign Christian Missionary Society in China undertaken.

1916—African mission transferred to Congo in conjunction with the Foreign Society.

1918—Paraguay entered.

1919—Missionary Tidings merged into World Call.
Mexican mission transferred from northern to central Mexico.

1920—Christian Woman's Board of Missions joined with four other boards in the United Christian Missionary Society, incorporated in Ohio with headquarters in St. Louis, Missouri.
American Indian mission, White Swan, Washington, established.

The merging of the Christian Woman's Board of Missions into the United Christian Missionary Society has quickened the pace of the women everywhere, not only by giving them equal representation with the men in the board of managers and the executive committee, but also by bringing every phase of the organized missionary and benevolent work of the churches within the scope of each local society, while preserving the society's autonomy. When in the first full year of the United Christian Missionary Society's operation, the offerings of the woman's missionary societies exceeded those of the churches as such, and their membership as well as the number of societies and the amount of their contributions, went beyond all previous records, the women not only gave their emphatic and unequivocal endorsement to the union but foretold in practical fashion the success of the Golden Jubilee, even before it was proposed.

The impossibility of restricting the work of the women to less than the whole task of the church was illustrated continually before the union of the societies was effected. For instance, in 1885 they proposed to the Mission Bands that they provide the funds for the erection of a church in Akita, Japan, as a memorial to Josephine W. Smith, one of the first missionaries of our people to that land and the first of our representatives to die on foreign soil, after the organization of the societies. It mattered not at all that Mrs. Smith had been employed by the Foreign Christian Missionary Society. Mrs. Joseph King, the national superintendent of children's work and the local superintendents, as well as the national board, were as impartial as the children themselves.

That same event is full of meaning for this hour in another way. Mrs. Ida W. Harrison says in her history of the Christian Woman's Board of Missions that in July, 1885, when Mrs. King sent out the call to the Mission Bands to build the Josephine W. Smith Memorial Church, there were only twenty organizations reporting to her. When the work was completed a year later there were one hundred and twenty! So it will prove in the Golden Jubilee. If we were aiming only at increasing our numbers we might fail, but since we are undertaking to do a great and necessary work, new members will stream into our societies and new societies will spring up on every hand. People rally to a worth while task. God's people are always glad to do God's work.

At the Culion Leper Colony

By W. H. HANNA

THE existence in various dialects of a name for the disease of leprosy leads us to conclude that it is an ancient one in the Philippines. It surely could not have originated with that small junk-load of Japanese lepers that was sent by the Emperor of Japan to the friars at Manila, at the time when Christians were expelled from the Sunrise Kingdom. The Spaniards accepted the charge and located the unfortunates in a hospital which since that time has been called San Lazaro and used for lepers of all nationalities. A lazaretto was established also in Cebu. There were at least two other small places for lepers, but the capacity of all was only a few hundred. No concerted effort seems ever to have been made to segregate the lepers and at the time of the American occupation in 1898, there were eight or nine thousand lepers mingling in the daily life of the people in all parts of the islands.

Soon after the organization of the bureau of health under the American civil government, steps were taken to segregate the lepers. Relatives and friends interested themselves to keep the lepers out of the hands of the health officials, but soon all the institutions were overflowing. In 1906 the happy expedient was adopted of establishing a colony for lepers on the island called Culion. Since that time the various towns of the islands have been combed for known lepers and suspects, with the result that there are few that are at large today.

The island of Culion lies south and west of Manila, a distance of twenty or so hours by boat. The interests of all former inhabitants were bought out by the government and today there are over six thousand lepers living on its rather rocky and uninviting surface. The condition of the lepers has been brought to public notice especially through the Wood-Forbes Commission.

As a missionary interested in all phases of Filipino life, I had thought and prayed about Culion, and that interest was deepened when several of our converts were transferred to the colony. I formed the determination to pay a visit when the opportunity should present itself.

In April of this present year a ship was dispatched to Culion carrying officials, visitors, such friends and relatives of the lepers as cared to go, government supplies and gifts from private sources. Through the courtesy of Dr. de Jesus, director of the Philippine Health Service, I became one of a hundred and thirty persons who made the trip. We left Manila on April 5 at nine o'clock in the morning, and after a hard, uncomfortable, overcrowded voyage, arrived at Culion about six o'clock the next morning. As we neared the dock we noticed decorations, caught the notes of music made by the leper band and descried the gay attire and waving handkerchiefs of the lepers. It was the annual day of visitation and another vessel came from Cebu on a like errand of mercy. In the varied cargo of our vessel were several cases filled with ethyl ester by means of which it was anticipated that freedom from leprosy would be realized by many. Culion was formerly called the Island of Despair and people struggled to keep away from it. Today lepers surrender themselves and are willing to live on Culion, for it is the Island of Hope. We brought also new stores of fish, rice and canned goods to replenish the commissary, clothing to be issued to men, women and children, reading matter, pictures and toys for the children, cigars and cigarettes.

The first person I met was a young man, a graduate of our nurses' training school, who is giving splendid service at Culion. Through him I found one of the lepers who twenty years ago was my companion on numerous evangelistic trips, but who for seven years had not seen the face of an old friend or relative. Almost with a sense of shame I checked the natural impulse to shake Benigno's hand, but I recalled the admonition of the American doctor in charge of the expedition, that we should avoid

W. H. Hanna in a Group of Culion Lepers

The acting pastor of the evangelical church stands at Mr. Hanna's left. Two deacons are in the foreground.

touching any person or thing inside the leper district.

My guide took me in charge and we inspected the colony and its life in a thorough manner. First he showed me his own house under construction and then the office of his company, for he and some other Ilocanos have embarked in the fishing industry and have prospered. Their daily catch is bought by the government. The lepers have been encouraged to go into business so there are tailors, carpenters, but mostly store-keepers. The latter sell canned goods, roots, vegetables, notions and some dry goods. Land has been granted to those who wish to build their own houses and a surprising number of lepers have made themselves homes. The lots are small and there is scarcely any soil, but the gardening instinct still lives among the unfortunates and occasionally banana trees, papayas, gourd vines, some vegetables and even flowers are to be seen, but no grass. Nor could Culion get along without the omnipresent chicken of the Philippines. There is a community kitchen where people can secure their food, though quite a number prefer to take their rations home and prepare them.

Culion has its own local government and the voters there indulge in the pastime of politics. There is a large hall for assemblies, a post office and an open-air theater. The jail is a primitive affair whose cell bars are of barbed wire. It is only occasionally that any serious crime is committed. There is little traffic in intoxicating liquors among the lepers. There are a few policemen, watchmen and street cleaners to whom a small pittance is given. Consequently able-bodied lepers seek such positions. Some months before my visit it was reported to me that one of the Jesuits had a sort of aldermanic power in getting Roman Catholics into a few remunerative jobs, and that the Protestants had no chance. I made a complaint about the discrimination and was glad to see two Protestant men earning a little each day, the result of my intervention, I was given to understand.

Chapel Erected by Funds from Leper Mission

The pastor lives below. A belfry has been added since this picture was taken.

All tribes are represented among the lepers. There are about fifty Mohammedans who live by themselves in one of the wards. Their distressed appearance formed a contrast to the generally well-dressed look of the rest of the lepers. The clothing often indicated industry and thrift or the generosity of friends.

Early in the morning we visited the wards in which treatments are administered. My guide wanted to be on time for he has high hopes that he will soon be pronounced negative. At the time of my visit about twenty-two hundred lepers were being treated with ethyl ester, not all on the same day of course. The sick must make their own way to the treating center and thi makes treatment impossible for many who live far awa or are weak. There are some, too, who have neithe interest nor courage enough to take advantage of th chance for healing. Two weeks after my visit mor than three thousand of the Culionites were under treat ment, and it is planned that every person for whor there is the slightest chance shall receive the benefit o this great modern miracle of medical science. Fo years in the colony practically no attention was paid t the bodily ills of the lepers and many died of tuberculo sis, beri-beri, malaria, pneumonia and other disease without medical care. This shameful situation is bein remedied.

There is real misery at Culion, especially in the ho pital wards. The patients are under the care of seve Spanish nuns and their trained assistants. Upon rud hard beds in cheerless barracks are to be found man hundreds of men and women, mere wrecks and rem nants of humanity, wasted, twisted, fragmentary, sigh revolting but heart-mel ing. Miserable rags di duty for clothes and banc ages. Numbers of the u fortunates were as help less as babes. Upon suc as these the nuns wer lavishing their care, bu with it all, they wer Roman Catholics an sought with the Jesu priests to interfere wit legitimate evangelical ca of adherents in the ward until complaint secured change of tactics.

A good deal of dissati faction was expressed wit the daily rations. Great quantities of rice are cooke daily and cowpeas and sometimes meat. A great dea of canned fish is used. The lack of vegetables is sorel felt. A dietitian from the Rockefeller Foundation i China spent some time at Culion and worked out splendid, well-balanced ration, but its cost was awa beyond what the government appropriation would a low. The lepers who are taking the cure claim tha they have increased appetites and the food in quantit and quality does not satisfy their cravings. I foun some charges of favoritism in the distribution of sup plies. Governor General Wood has been insistent, an with some success, that the legislature make more lib eral appropriations for the welfare of the lepers. H visit there and the enlistment of his interest have im proved the situation both as to food and regular medic treatments. There are six Americans among the leper One has cured himself by taking chaulmoogra oil thro the mouth and will soon be allowed to leave.

Toward noon, I went to the hall where the non-co taminated children of lepers are housed outside th

camp of their elders. The wife of the doctor in charge and the mother of the thirty-odd children, is a nurse trained in our own school and a fellow-servant of the Master. She has little or no equipment with which to work, but strives to teach the children and amuse them. The children look normal and healthy. They sang for us and some presented a folk dance. A few toys had been brought and were distributed among the little ones who ranged from two years up to twelve. Some used the toys and others looked on with sparkling eyes. The problem of giving these children proper housing and education has not yet been solved.

At the request of several Protestants, an afternoon hour was set aside for a service in the Protestant church erected by funds given through the Leper Mission. Its lower story houses the pastor. Formerly there was a church of fifteen or more Disciples but some died, others went back to an evil life and the few faithful went into fellowship with the evangelical church which has in its membership Presbyterians, Baptists, Methodists, Congregationalists and United Brethren. The pastor, a former worker of the Presbyterians, greeted me at the church door, of course with a smile and a word only. One section of the building was railed off for the non-lepers, for occasional nurses or a doctor attending services. A chair was especially prepared for the visitor and a new Bible and song book provided. More than forty persons gathered at the meeting and surely God was with us. After the service various requests were made, one for an electric washing machine, another for more Bibles, hymn books, lesson helps and papers; still another for instruments for an orchestra, as all members of the Culion band are Roman Catholics and will not serve at Protestant celebrations unless paid for the service. One of the lepers wanted to know why Protestants could not send a missionary to work as the Jesuit priests are doing. A bell, whose iron tongue would summon people to worship, was deemed a necessity. It is a pleasure to note that after returning to Manila I secured offerings for a bell from our Ilocana and Gastambide English churches and a concession from a Chinese-Filipino bell foundry, and was able to ship a church bell to Culion.

There is a big religious problem at Culion. The Roman Catholic nuns and the Jesuit priests receive salary and subsistence from the government. There are two large houses under the control of the church, one for each sex. It is reported that when a new company of lepers arrives, the Jesuits go among them and direct them all toward the church houses with promises of better food, clothing and medical care. The preachers and elders of our faith try as they are able, to get hold of newcomers and to look after their needy fellows in the hospital wards, but they find themselves at a disadvantage. The needs of Culion so appealed to a Presbyterian missionary and his wife that they sought to go there but were not permitted to do so by the mission. Aside from the lepers there are about one hundred Filipino young men and women who are nurses, doctors and employees and who have their problems and temptations and need counsel and fellowship.

At the annual convention of the Knights of Pythias in San Francisco this year, it was decided to raise one million dollars for the leper colony at Culion. This, with what the government appropriates, will care for the physical side of the leper's life, but what about his spiritual needs? Do they make no demands upon the sympathy and liberality of those who serve in the church of Jesus Christ? Have we, as Disciples of Christ, no responsibility for the lepers of Culion?

A Stewardship Alphabet

ALL things come of Thee, and of Thine own have we given Thee. I Chron. 29:14

BRING ye all the tithes into the storehouse and prove me if I will not pour you out a blessing. Mal. 3:10

CHARGE them that are rich in this world that they do good, that they be rich in good works, ready to distribute. I Tim. 6:17, 18

DISTRIBUTE, forget not, for with such sacrifices God is well pleased. Heb. 13:16.

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of neeessity: for God loveth a cheerful giver. II Cor. 9:7

FREELY ye have received, freely give. Matt. 10:8

GIVE to him that asketh thee, and from him that would borrow of thee, turn not thou away. Matt. 5:42

HONOR the Lord with thy substance and with the first fruits of all thine increase. Prov. 3:9.

IF THERE be first a willing mind, it is accepted according to that a man hath and not acording to that he hath not. II Cor. 8:12

JESUS said: it is more blessed to give than to receive. Acts 20:35

KNOWING that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free. Eph. 6:8

LET us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9

MY LITTLE children, let us not love in word, neither in tongue; but in deed and in truth. I John 3:18

NOW concerning the collection for the saints, upon the first day of the week let every one of you lay by him in store, as God hath prospered him. I Cor. 16:1-2

OF ALL thou shalt give me, I will surely give the tenth unto thee. Gen. 28:22

PRESENTED unto him gifts, gold and frankincense and myrrh. Matt. 2:11

QUENCH not the spirit. I Thess. 5:19

RENDER therefore unto Caesar the things that are Caesar's and unto God the things that are God's. Matt. 22:21

SUPPORT the weak and remember the words of the Lord Jesus, how he said it is more blessed to give than to receive. Acts 20:35

THE silver is mine and the gold is mine, saith the Lord of Hosts. Hag. 2:8

UNTO whomsoever much is given of him shall much be required. Luke 12:48

VERILY I say unto you inasmuch as ye did it not unto one of the least of these, ye did it not to me. Matt. 25:45

WHOSO hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I John 3:17

EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the Kingdom of heaven. Matt. 5:20

YE HAVE robbed me in tithes and offer- Mal. 3:8

ZEALOUS of good works. Titus 2:14

Undergirding a World Ministry

By DAVID W. TEACHOUT

The Summary of an Address Delivered at the Winona Convention

MINISTERIAL RELIEF is not charity. A ministerial pension is not benevolence. It is rather a deferred compensation and that only in small measure. We cannot pay our ministers for the service they render and the work they do, any more than we can pay our mothers for the service they gave us during childhood days.

I am glad my subject included a world ministry and that in this connection we make no line of separation between those who are ministers at home and those who are our representatives in non-Christian lands. The word undergirding is also most comprehensive and suggests undergirders, which are essential in a foundation. The whole matter is fundamental in the life of our brotherhood or church body at large.

The Christian ministry is the greatest calling in the world. We must create such a "conscience" in our homes, we must hold this point of view not only before our children but before the young people in our churches.

The profession of the ministry commands respect and we must make the financial return respectable. This statement need not lead any to think that we would urge that the ministry be made a "money-making industry". Our ministers would not have it so regarded. However, when one of our college men who is studying for the ministry asks the question, "Where will I be at sixty-five years of age, financially?" We must have an answer ready which will be a real solution. To some this may seem a mercenary point of view, but I do not think it is. I believe most firmly that the prospective minister is asking the right question in the right way at the right time. My father-in-law, F. E. Meigs of Nanking, China, who was one of the most devoted missionaries we ever had, often spoke to young people coming to China on this subject. He had no patience with the young man who could not face his financial problem in a constructive, businesslike way.

In 1895 the board of ministerial relief was founded. A. M. Atkinson, a layman, was one of the leaders in this movement. Today, after twenty-seven years we have over $200,000 in the permanent funds of this organization. Last year $79,720 was distributed to 292 "Soldiers of the Cross" of whom fourteen were missionaries, or on an average of $22.72 for each one on this list per month. It ought to be twice that amount and then it would only approximate the basis of our new pension plan. If we would total the active years of all those now on our honored roll, we would find the result to be eight thousand years. These ministers have brought over 150,000 into our churches and developed over $8,000,000 of resources in the Kingdom in the way of church properties.

In addition to our steps in ministerial relief, we have today in operation a pension plan. This is not a experiment, but has been tested and heartily approve by all who have given this project careful considera tion. Under this plan eventually the entire brotherhoo will pay four-fifths and the minister one-fifth the cos The six per cent of the minister's salary paid by th church is a definite method for the support of this cause Such a plan has been tried out over many years by sev eral denominations with great success. At the age o sixty-five a minister retires on $500 per year as a pen sion, or in case of death prior to that age, $300 per yea is sent to his widow.

If a minister is to preach with fervor and continue spiritual vision, his mind must be free from anxiet Furthermore no minister should allow his mind to l divided between business and his great Christian callin if he would be most efficient in his profession. Ov $225,000 is now found in our pension fund. This wi grow very rapidly if all of our churches and ministe unite in this worth while, sane and businesslike unde taking.

TO undergird our ministry in a financial way is i perative, but we must not forget to uphold o workers by sympathetic good will and thorough unde standing. Written expression to our own minister an the missionaries on the foreign field allowing them know what an inspiration and help their lives ha been to yours and mine, would certainly be appreciat and would prove a source of much cheer.

Furthermore, the day will come to all of us laym when the spoken word of good will cannot be uttere Why not consider and decide today to permanen show that good will which we all feel, by making a b quest in our will to this noble work. Our permane funds should be increased and the help of many, ev in small bequests, would make a large sum.

Finally, we must undergird our ministry at home a especially abroad, by prayer. My three visits to Chi in the last ten years, and close friendships formed th with Dr. Macklin, Frank Garrett, Guy Sarvis and othe like Mr. Gish, whose life was so tragically taken o year ago, have taught me how many trials face tho out on the firing line. Their lives speak louder th any words of their love for Christ and his chur They need the power to "carry on" which only yo prayers and mine can bring to sustain them. Are doing this in support for them daily? "He who giv his life to the gospel is to live of the gospel" a through prayer to God.

We must undergird a world ministry financially respectable salaries, by ministerial support and a w pension plan, by sympathy and good will, and last by no means least, by prayer, thus fulfilling the law our Christ.

The Christian Home for the Aged, Jacksonville, Illinois
From the Outside

By MYRON L. PONTIUS

FOR more than eight years it has been my privilege to minister o the guests in the Home or the Aged at Jackson- ille, Illinois. In this min- stry I have preached the ospel of Christ, prayed vith the afflicted, and at- empted to strengthen and omfort the sorrowing. In nany instances a husband r wife has died leaving he companion of many ears alone in the Home.

The average person hinks of two things when is attention is called to he Home; first, of the uilding, the furnishings, the money and effort required o maintain the institution; second, of the guests in the Iome, how they have been spared anxiety and suffer- ng of grinding poverty. Since I became pastor of the 'entral Christian Church, Jacksonville, Illinois, hun- reds of men and women have talked to me about our Iome for the Aged. Ninety-five per cent of these have ientioned one or both of the conditions of well-being to 'hich I have made reference above.

The Home Study Group with Mrs. Sergin, the Nurse

The Home for ie Aged would ot be a Chris- an home if it id no more than nder the relief iven by the or- nary county ome, which ovides shelter, lothing and od. But the ome for the ged is a Chris- an home; a iritual refuge; haven of rest r those who ave traveled r on life's pil- image. When u enter the or of the Home u are greeted a Christian matron, you enter a spiritual atmosphere. When you leave the Home there lingers in your consciousness a spirit of satisfaction not unlike the benediction which follows genuine prayer. Many a person has gone to the Home prompted by curiosity and left declaring the place a real Bethel, a "house of God."

One day I asked several guests of the Home to tell me how and when they came into the Christian church. My faith was stronger because of their splendid testimony. Three had been members of the church for over thirty years, two had been members for more than fifty years and one had been a member of the Christian church for over sixty-eight years. With very few exceptions our guests have been faithful, active members of the body of Christ. At the present time each member of the Home for the Aged in Jacksonville, Ill., is a member of the Central Church.

Our guests in the Home for the Aged (the guest must have sojourned seventy years or more before he comes into the Home) have a faith as beautiful as it is simple. A slight deviation from their New Testament standards upon the part of one of their number is met by a storm of protest. The pastor of the local church is the pastor of the Home and preaches there once each month. An elder of the Central Church conducts a brief service preceding

Gathered for Prayer Meeting

Miss Emma Happy

communion each Sunday afternoon. One Sunday I noticed one of the guests in the Home was not in his accustomed place at the communion table. His duty and privilege was to pass the plate containing the communion bread. I made inquiry and discovered that this brother, long past the age of three score years and ten, had permitted his temper to get beyond control and had uttered a word found somewhere between slang and profanity. The elderly guests of the Home held an indignation meeting and declared that this brother was unfit to pass the emblems of the Lord's Supper. For nearly two years he was not permitted to pass the plate containing the communion bread. However, long before he died he was restored to his former place by those who had administered the rebuke. How many of the elders and deacons in our churches would be absent from the Lord's table next Sunday if we rigidly enforced this rule!

These guests of the Home love the Word of God. They respect and reverence the church. I have never found an audience more receptive and appreciative. They have some part in the religious service. Recently after I prayed with one who could not come to the parlors because of infirmity she offered a prayer. And such a prayer! Simple, direct, forceful. Her soul had found the trail that leads to God. As she prayed one desired to open his eyes and see God for she prayed as if God were entering the room for spiritual communion with his own. When I left it seemed that this prayer made God very real and opened to my soul the gate of Heaven.

Remember always that the Home for the Aged is more than a shelter, more than a house to which elderly Christians come to die. The Home is a veritable Bethel a house of God, a spiritual refuge for the pilgrims of that dawn which precedes a brighter and better day.

Mrs. Archer

We frequently have visits from out of-town preachers. By means of these visits we are kept in touch with the spirit and life of our great brotherhood of which we are a part. A recent visit by Ben S. Edwards, evangelist, of Kansas City, will long live in our memory. He was holding a revival meeting in Virginia, Illinois, and at the close of his meeting made a special trip to Jacksonville to meet and to greet these veterans of many years who, though resting and waiting for the final summons are still vitally interested in the work of the Kingdom. Mr. Edwards refreshed us by a beautiful service.

Grandma Decker

From the Inside

By MRS. E. GRAFF

OUR Home is happily situated within walking distance of Central Christian Church: a live church with a minister who is interested in all our people. Our Sunday services are conducted by the pastor or some of the elders. We are fortunate too in having ministers from small nearby towns visit us, bringing members of their choirs and Sunday schools. That not only entertains us for the time, but is a spiritual uplift that lasts.

Every Thursday evening at seven o'clock, our people gather together "with one accord." for it is prayer meeting night in the Home. Some are blind, some have to use crutches, some are in wheel chairs. Instead of leading the meeting, I feel like being led by these pioneers in Christian work. I'm there to help find the references and to read for those whose sight has failed them.

Mrs. Archer, a ready speaker, a deep thinker, with the experience gained

(*Continued on next page.*)

Miss Greene

by years of service, is an excellent leader; Miss Hallie Greene, a graduate from the School for the Blind in Indiana, accompanies on the piano and helps with the singing; Mrs. Melissa Hoffman, never complaining, because her eyes are closed to the beauties around her, is always helping others in so many ways, that we wonder what ought to be expected of us; Grandma Decker, long past her three score years and ten is always ready with a kindly word and good sound advice to those who are troubled; all these contribute to our services. Miss Happy carries her eighty-four years very lightly, and not only makes all her own clothes, but helps others, whose eyes have grown too dim and fingers too tired to do their owner's bidding.

We have only two men who are well enough to meet with us in any of the services. Mr. Dunbar and Mr. White are both very much interested in any good work in the Home or in the city. There is one little group of aged men, who are not well enough to meet with us. They are always eager to have some one read to them and help them in the study of the Word. They form a very earnest home study group.

Some of our people belong to the Women's Christian Temperance Union of Jacksonville, attend all meetings, and in their turn entertain the Union in the Home, inviting their sisters not identified with the cause, to meet with them. For many years they have worn the white ribbon, beginning long ago in the days when heavy work went with wearing that badge.

Should a Church Without a Minister Give to Missions?

FREQUENTLY letters are received at the office of the United Christian Missionary Society from churches having no ministers, saying that since they have no minister to lead them they are unable to give to missions. This raises the question whether or not the Great Commission is binding upon a church without a minister, and it also raises the question whether or not a church without a minister ought not really to give more to missions than one with a minister.

1. The Great Commission, "Go ye into all the world and preach the gospel," is binding upon every follower of Christ everywhere. This commission is binding on every Christian whether he is in a church with a minister or without a minister. It is binding on every Christian whether he is rich or poor. It is binding on every Christian whether he is white, black, brown or yellow. "How shall they hear without a preacher?" "How shall they preach except they be sent?" These great questions from the pen of the apostle Paul should cause every Christian to feel under obligation to give some of his income to the missionary task no matter what the circumstances of the local congregation.

2. All Christians are certainly under obligation to "lay aside on the first day of the week as God has prospered them." This is the teaching of the apostle Paul in I Corinthians 16:2. He says nothing about laying aside when you have a minister. Every Christian is under obligation to give a certain per cent of his income to the Lord whether he has a minister or not and it is the increasing conviction of the leadership of the churches everywhere that at least ten per cent should be given to the work of the Kingdom at home and abroad. Now, if the members have formed the habit of regularly setting aside at least ten per cent for Kingdom enterprises they will have money for the Lord's work even though they may have no local minister.

Furthermore, if it is impossible to secure a minister for the local church the members ought to have more money to give to missions than when they are under the expense of supporting a pastor. The members ought to meet together every Sunday for instruction and communion and for Christian fellowship in giving. If they honor their Lord with their substance the Lord will bless and honor them. Then hundreds of churches in our brotherhood which have no minister would increase the interest in their work and the spiritual life of the congregation if they would get the regular habit of Christian giving.

About six years ago a farmer who was "a scattered disciple" heard a message on stewardship and tithing. He was twenty-five miles or more from one of our own churches. He decided that he was under obligation to give at least ten per cent of his income for church purposes even though he was not permitted to become a member of the local church. He agreed to give $1,000 a year to missions and has not only kept that promise but has invested in annuity bonds about $20,000 additional. While he has had little preaching from our own ministers yet he feels that he is a part of the ongoing of the Kingdom because he has learned to give cheerfully and freely a part of his substance to advance the Kingdom of God.

What mighty possibilities here, if only the churches would realize it! Yes, by all means, give to missions, benevolence and education—whether you have a minister or not. Give freely and regularly, and the Lord's blessing will surely follow.

Some Things as They Are on the Tibetan Border

By J. RUSSELL MORSE

A NUMBER of the letters we have received here have asked us to tell about conditions just as they are. We wonder if you know what you are asking for and whether you could endure to read the letter which we could write in answer to such a request. We have had our American and Christian and moral sensibilities shocked and severely embarrassed many times since we came to the Orient and the more so as we have penetrated into the interior of Asia. So we ask, are you ready to face facts and to deal with them as such in the light of the teachings of our Lord Jesus, without sentimental disgust and weak-kneed despair? If so, you can go on with this letter. If so, you are the type of Christian I judged you to be in sending you this letter. Of course quite a bit of what I write will not be repulsive at all, and because of limited time and space there will be many details omitted. I can give you only a sketch.

Women Cutting Grass in Our Yard

Batang must be the place spoken of in the Bible as "where thieves dig through and steal." All the houses, including those of the missionaries, are made mostly of mud. So the thieves just dig a hole through the wall and then enter the house. If they want to steal a cow or a donkey they just dig a larger hole. If there is a mud wall surrounding the house they bring a ladder and climb over. Tibetan ladders are made of a small log notched for steps. We have one in our house by which we go to the roof.

Four Beggars on "Main Street"

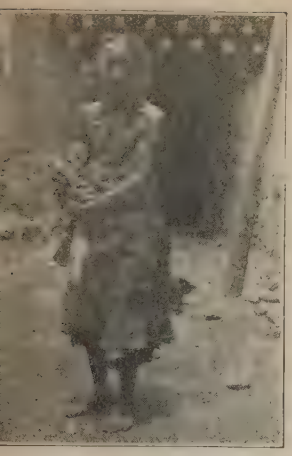
Now that you are expecting something we shall go sightseeing. Come with us for a walk to Jopoding, that part of Batang where the hospital and school are, and where the McLeod and Hardy families live. First, I must warn you to watch every step you take, otherwise your shoes will later have to be well scrubbed. The streets are often only six or eight feet wide, though there are two streets, or rather short sections of streets, that are between twenty and twenty-five feet wide. Even in this crooked and narrow way you will find filth, both human and animal, every few steps. If a hog has been slaughtered you may step right into the blood to g past it. Sometimes dead dogs or other dead things ma be seen along th path. This is or reason why the Or ent swarms with vu tures, crows, fli and vermin.

Boys on the Broad Street That Leads to Jopoding

Their Playground an Irrigation Ditch

Next we see som naked children play ing in the street c sunning themselve in a corner, bot boys and girl Either winter or summer we may see them, as ther is rarely snow in Batang itself and the sunshine is a ways warm. Why don't they wear clothes, yo ask? Have they no modesty at all? Most of th folks in this Chinese-oppressed and war-ridde country are too poor to afford garments for a the family, so the children take turns wearin the sheepskin garments, but for the sake o warmth and social position and not for the sak of covering their nakedness. They seem to b neither moral nor immoral, as Dr. Shelton onc explained to us, but unmoral, having almost noth ing which we would call a moral standard.

Now be careful or you will be sprinkled wit stable refuse from those baskets which the don keys coming ahead are carrying. But the Tibetans ar not concerned about such things, as you can see b looking at the contents of the baskets on the backs o men and women herding the donkeys along. It is fer tilizer for the fields. Another man going with the load is perhaps the owner of the field where the manure i to go. Notice his clothing. When a Tibetan is no working he usually has his "robe" hung on the le shoulder, while the right shoulder, arm and breast ar bare. The same is very often true of the women, esp cially when they are cultivating the fields. But in col weather the robe is pulled over both shoulders. Al men, when working in the fields, tuck their garment under the girdle and wear nothing above the waist



A Neighbor With His Tiny Grandson

Compared to what some of the common people here wear, your rag bag would look respectable, and then their ragged clothes are patched scores of times in addition.

Now we come to the north gate, a mere pretense at protection. There is a little room above it with loop-holes for observing and shooting at an approaching enemy. About a half dozen soldiers are loafing around, their antiquated rifles within easy reaching distance. From

Each Woman Boss of Her Own House

his gate a narow lane of high mud walls leads outh to "Main treet," which we hall cross in a ew minutes. low hold your ose, for here is a ong pile of something of decidedly unfragrant dor soon to go to ertilize the owner's field. All winter it has been ccumulating in his house. Don't be surprised. Most Tibetans live this way all the time. This anure is valuable, so it must be saved right in he house lest someone should steal it. When our ast neighbors decided to clean out their house ome weeks ago we couldn't stay in our yard because of the odor, and for quite a while we had to eep our windows closed on that side of the house. But we hasten on through the lane of which I oke. Now notice that large building on our left, this little stretch of street that is nearly twenty-ve feet wide. Quite a number of soldiers are hartered in it and most of the largest houses have been ntirely taken over by them. You notice quite a few betan women sitting on the stones about here nursing eir babies. They are wives of Chinese soldiers, though rhaps the soldiers do not take the matter at all seriisly. There are not more than a half dozen Chinese, at e very most, in Batang. Soon these soldiers will either killed or transferred to another post and then these betan women will be widows. But it will not be long fore some other soldier will want a wife. And what the babies of whom we see so many? They are very rty and have little or no clothing. One of the most kening things out here is that no one seems either know or care anything about handkerchiefs and their e. Most of the babies do not live through it all.

What is this lying in the middle of the road? Two hogs sunning themselves. There another is crossing our path. These Batang porkers have a magic power of making themselves invisible just by turning from broadside to the other side. The Arkansas "razorbacks" have "nothing on" those of Batang. After the natives slaughter a hog they have to blow him up like a balloon in order to scrape him.

Notice the women. Many of them have features that are far from homely. Some put honey on their faces. Then the dirt and dust settles into the honey so that some look like they have used black paint instead of rouge. The blackest spots are on the cheeks and forehead and are signs of chastity, so it is about impossible to get them to wash their faces.

Notice how dark and dirty these houses look. The better class Tibetans have two-storied houses and live upstairs while the cattle, horses, pigs and chickens live below. If the second story is missing, all live together on the ground floor.

One might almost say that there are no middle-aged women in Batang. Soon after a girl gets married she becomes an old woman in looks as well as in health and attitude toward life. Little food, scanty clothes, nothing that we would dignify by the name of beds and no care when their babies are born, together with the heavy loads and hard work —all combine to produce their condition. Have you noticed any men carrying those heavy wooden buckets of water from the river? No. It is beneath their dignity. Only women and girls do such work. Look at that small child carrying a heavy load of mud bricks on her back. And another is carrying a bucket of water which seems almost as tall as she is. The future mothers!

A Fine Residential Street in Batang

Here is the south gate guarded by another detail of soldiers. How savage those long, curved bayonets look! Now here comes a caravan of wood from the surrounding mountains. The Tibetans have gone far and worked hard to get it. But the soldiers must have at least two sticks from each load. First comes a little burro with his load. After him comes a woman whose age we Americans can hardly guess. She too has her load of sticks upon her back. They are not as

Eugene Russell Morse

UNIVERSITY

good as those borne by the burro and the soldier finds it impossible to pull his two from the pack. Angered, he attempts to wrench the whole load from her. She protests and the soldier slaps her. She still clings to her hard-won prize and upbraids the soldier for his greed and cruelty. He picks up his gun and prods her with the bayonet, and then she gives up her wood. The American who has been watching is boiling over with indignation, and despite his brief acquaintance with the Chinese language tells the soldier what he thinks of him. It is about all we foreigners can do without running a risk of having our passports revoked for interfering with the Chinese "government."

From the gate we descend one of the rockiest pieces of road in the world and cross the bridge over the "little Batang river." Many women are washing clothes upon the stones beside the river. The water is as clear as crystal, coming from the snow mountains above. Then we ascend the little hill on the other side and are soon within the walls of the Mission compound. How glad we are to breathe the pure air and to see God's beautiful snow-capped mountains round about pointing ever heavenward. But the beauties of nature have certainly failed to make goodness natural to these people and to draw them into loving communion with the Heavenly Father. Only Jesus Christ, the Son of God, can do that, through us. Pray that the Lord may so use us that these people may come to know him as their all, for he alone can lift them above the miserable circumstances of life and he alone can give the lif that is life indeed.

Every cloud has a silver lining. It is the side o the cloud on which love shines—the Heavenly Father' love—the love which comes when Christ is Lord of al in one's home and in one's contacts, the love whic comes in prayers and in letters from loved ones an fellow-workers across the continents and the ocean. W praise his name that however dark one side of th cloud may be there is always a rift somewhere throug which we may look and see his face. Then everythin is bright again.

One of the rifts in the cloud for us is baby Eugene soon to be fourteen months old. We gave him to th Lord from the first and the Father has brought hir through all the long journey as happy and healthy a though he had spent the time in a health resort instea of in a four-and-a-half month's journey to one of th most remote mission stations in the world. He is al ways so happy that many times he makes us forget tha we are lonely.

Of course there are hardships. But Jesus takes th hardness out of them always. And who that has accom plished anything worth while in the world has no had to "suffer hardships as a good soldier." We tha serve the Lord only add, as Paul did, "of Jesus Christ." It makes all the difference in the world. The sight o Jesus going on before, bearing his cross always lighten the load.

The Women's Bible Training School, Buenos Aires, Argentine

Very early in our missionary work in Buenos Aires our missionaries saw the need of training young women for Christian service, and the Methodists working in the city came to feel the same need. The result has been that we now have a union school for the training of young women for Christian service, called Instituto Modelo de Obreras Cristianas. Our readers will be glad to look into the faces of the group of students and teachers from this new institution. Reading from left to right, in the front row are Mrs. S. S. McWilliams, who teaches one class; Miss Hartung, one of the Methodist missionaries; Miss Zona Smith, Directora; Mrs. Ewing, wife of a Y. M. C. A. secretary, who teaches domestic science; and Miss Hansen, an Argentine teacher in the preparatory department. Standing, left to right, are Maxima Villalba, Loida La Moglie, Italina Azzati, Maria de Carlo, Mr. Reavis, who teaches some classes, Margarita La Moglie, Angelica Ferrin, Violetta Perfetti, Juana Moreira. Miss Smith writes us that one of the men teachers was absent, and one student. The missionaries are hoping for much from this undertaking.

County Work in Indiana

By MRS. O. H. GREIST

EACH county has a secretary or superintendent of woman's missionary work. This superintendent is elected at the annual county conference of the county cooperative association. The nominating committee of this organization usually advises with the state representative of the woman's society.

The superintendent's work is to mother the work in the county, to suggest improvements in the work of woman's missionary societies, circles, Triangle clubs, and boys' and girls' organizations, and to prepare for the organization of these societies where there are none. She cooperates with the district and state officers, and receives the quarterly reports of the societies from the district secretary after the district secretary has copied the reports in her file.

In a number of the counties where there are several churches the county superintendent has the assistance of a county extension committee and of good workers in the societies who aid her in visiting churches without societies and in presenting the opportunities offered by this kind of work.

The County Rally

In addition to the annual county conference, where the woman's work has from one-half hour to one and one-half hours on the program, an annual all-day county rally of the woman's missionary societies is held in most of the counties. There is time for reports of the societies, for conferences and for addresses by the district secretary, a state officer or a visiting missionary. Noon luncheon is sometimes served by the hostess society, but more often there is a "pitch in" or favorite dish meal with something hot served. The county superintendent prepares for and presides at these rallies.

County Guest Day

A day when the societies of the county invite as their guests for the day's program and for luncheon the women of the churches where there are no societies, has been found a good plan to interest churches having no organized work for women.

These rallies and guest days as well as the county conferences afford splendid opportunities for acquaintance, fellowship, comparison of plans and methods of work and for encouragement of discouraged and weak organizations.

One president remarked after attending a rally where historical sketches of the societies were given, "I thought it was no use for our church to try to maintain a society. I just thought we couldn't until I heard the experiences of the older societies in their beginnings and now I know if they could we can."

Another president of a new, weak society wrote, "Our society seemed to be losing interest all summer, but since the county meeting we seem to be reviving and I believe we will not die."

State Meetings

On two occasions the county superintendents were called in to the mid-year state board meetings that they might get a state-wide view of the work. At these meetings the county superintendents adopted definite aims for increases in societies and other lines of work. There has been in the state a spirit of working the organization.

Black Lilies

By ANNA ANDERSON

A true story of a young negro man and woman whose lives have been blessed and enriched through their association in our Southern Christian Institute, Edwards, Mississippi, and who are now out in the world serving others. The story has been written by one of the teachers who has taught for thirteen years in this school.

"MISS HENRY." The older teacher in the colored mission school closed the tablet she was grading and looked up at her young sistant who had stopped at her desk on her way from e schoolhouse.

"Yes?" she responded.

"Don't you want to come up to my room and see my s?"

"Surely I do; I've been hearing wonderful things ut that lily."

She gathered up her books and the two walked toward Mansion where Miss Rey roomed. As they reached it, institution car drove up and stopped before the offices ich were in the same building.

"I wonder who that is in the back?" Miss Henry remarked.

"The car was sent to meet Mr. and Mrs. Billingsford—"

"O, it's Frank and Bettie!" interrupted Miss Henry and hastening forward she reached the car just as a colored couple got out.

Miss Rey, coming on more slowly, had an opportunity to observe that Frank was a nice looking mulatto, with a strong pleasant face, deep blue eyes and a mass of waving black hair; Bettie, a dignified, refined appearing woman a few shades darker than her husband and not so good looking. Both were dressed with the quiet taste of people of culture, he in a brown suit with shoes and hat to match; she in dark blue.

The greetings seemed to be of so much mutual pleasure that Miss Rey paused, not liking to interrupt until Miss Henry called her.

"Miss Rey, I want you to meet Frank Billingsford." He smiled, looked questioningly into her face, then took the hand she offered in a hearty grasp.

"And this is Bettie Billingsford."

The woman raised her big dark eyes, spoke her name in a pleasant soft voice, but barely touched the hand that Miss Rey held out to her.

"We'll give these girls a chance now," Miss Henry went on, giving way to a bevy of girls who had run up from the dormitory, captured the suit cases, but stood respectfully back, until the teachers had greeted the arrivals.

"Were they afraid of me or stuck up?" asked Miss Rey as they went up the stairs.

"Afraid." Her principal replied. "They never are sure what attitude we white folks are going to take towards them."

As Miss Rey opened her door Miss Henry gave an exclamation of delight. "The half has not been told me!" she said as she crossed the room and bent over the perfect white lily.

"You have a part interest in it," Miss Rey said. "Yo remember you got the dirt for me."

"So I did. It was that muck down by that old stable."

"Sit down and tell me about Frank and Bettie," Mis Rey urged, pushing a comfortable rocker towards her an taking her books from her hand.

"Well," Miss Henry began, relaxing into the chai "they are just like that lily which has come up such thing of beauty from that muck, two lovely character springing from the muck of three races. Years ag Europe sent a bit of her muck over here in the form o a wild young fellow by the name of Billingsford. For tune led him to Southern Louisiana where he married woman of low character, but down in the Negro quarter a coarse black Negress held to him the same relationship The lumber business, in which he was engaged, made hir good money, for he was lacking in neither brains no industry, and he supported his two large families wel and made no secret of his immoral life. One of his chil dren is this Frank Billingsford. As that lily took fro the muck only that which made it beautiful, so Fran seemed to take from his low father and ignorant blac mother that which made him a wonderfully pure cha acter, charming personality and useful member of society

A View in the Grounds of the Southern Christian Institute, Edwards, Mississippi, with the School Building in the Background

From his father probably came his industry and his alert mind—and maybe some finer instincts from a more remote ancestor; from his mother his gentleness, patience, devotion and an intense religious nature. The incident that led to his coming to our school is an illustration of how 'all things work together for good' for those who are doing His work. Several of our Jamaican students, used to a quiet, dignified, Episcopal service, attended for the first time a meeting at a church where the members got happy and began to shout. The boys were so frightened that one of them ran away from the meeting. With no thought of offense President Lehman wrote up the matter in the *Gospel Plea* urging quieter services. The colored ministers became very angry, but the matter was finally adjusted so satisfactorily that President Lehman was invited by one of the formerly disgruntled preachers to speak in a colored church in Frank's home. Something—was it a boy's curiosity or Providence—led Frank to the meeting. After the meeting he came to President Lehman and asked if he might work his way in his school. Of course he was encouraged to come on.

"I was teaching some special classes at the time and he was put in one of them. I never had a pupil study harder or absorb knowledge faster than he did. He had about three weeks' schooling in a day school and one summer in a night school during the fifteen years of his life previous to coming to us, but in the year he had to work for his schooling before he could enter the regular day school he worked up to the sixth grade, and there stood high in his class. He remained here six years, earned every cent of his way and graduated from our Academic course with excellent grades.

"In the meantime he had grown in stature, in favor with pupils and teachers and no doubt with God. His influence over the student body was of the best and he held the highest position of trust in the school.

"Bettie came from muck of a little different nature. Her father was a truly bad Indian; her mother one of the coarsest Negro women I ever knew, and when Bettie came here with some girls from her community she had little of promise about her.

"During those first years she had to be given some of our severest punishments, but before she left, after being here seven years, her influence for good was the greatest of any student we had. I have repeatedly heard strangers after meeting her only once remark about her dignity and evident refinement and in my close association with her through the years I have seen illustration after illustration of her hatred of anything coarse or common.

"Frank and Bettie's courtship was not begun until the last few years they were here and they were too fine and well trained for it ever to have had any of those dangerous or foolishly sentimental phases so many of the courtships have.

"They were married the summer following her graduation and they went to teach in a school where the moral and religious ideals were not high. She was given charge of the domestic science and some teaching in the grades;

The Faculty of the Southern Christian Institute, 1921-1922

From left to right: On the ground, Miss Cowdrey, English; Miss Barnard, 8th Grade; Miss Rice, Music; Miss Pacock, Community School; Miss Beulah Teeple, Principal; Miss Dorothy Teeple, Librarian; Miss Burrows, 6th Grade. Seated, Mr. Evans, Dairy; Mrs. Evans, Laundry; Mr. Bebout, General Superintendent; Mr. Slater, Science and Mathematics; Mrs. Slater with Paul, Boys' Matron; Mr. Lehman, President. Standing, Miss Evans, Dining Room; Miss Wright, 7th Grade; Miss McCurdy, Music; Mrs. Hulbert, Assistant Sewing Teacher; Mrs. Hobart, Domestic Science; Miss Anderson, Community School; Miss Townsend, Girls' Matron; Mrs. Lehman, Supervising Matron.

he was made chaplain and assigned some teaching and industrial work. They were adamant against any loose conduct among the students, waste or uncleanness, and against some questionable practices of the faculty. They succeeded in doing much good against great odds, but it was not a strictly Christian school and he resigned to enter the ministry. Here they took a firm stand in regard to the immoral conduct, ignorance, selfishness, conceit and superstition of the Negro ministry. The way was by no means strewn with roses, but when a call came to enter upon a still more difficult line of work, they were so anxious to take it up that when physical unfitness forever barred them from it they experienced the greatest disappointment of their lives. But they kept right on with their work of teaching and preaching and were never discouraged by any rebuff or hardship from either race. I have often listened in wonder and amazement as they told me of the things they had to endure from the ignorance and superstition of their own people to whom they were giving their lives.

"They are now engaged in the field work which keeps them constantly traveling, and permits of no home life, which is perhaps the greatest sacrifice, except one which Bettie has to make. That one is the placing of her two children with an older sister and sometimes not seeing them for weeks. But perhaps it is their sacrifices and heartaches that help to make it possible to grip audiences when they appear upon the public platform to present the needs of their race, and which give an added sweetness to their songs."

The abrupt southern twilight had come upon them as Miss Henry told the story and when she finished there was silence for a time. The older missionary was thinking of the past, the younger of the future. Suddenly the campus lights came on, and one just outside lit up the lily but left the rest of the room in semi-darkness. The young teacher stirred: "How I want to help grow numan lilies!" she said.

Tales Out of School

By HAZEL HARKER

HAVE you ever had the experience of thinking so much about a place that you had pictured its appearance, visualized every part of it and imagined all kinds of interesting details and then when you finally came to visit this place of your dreams you found not only all the beauties you had hoped for and all the interesting details your imagination had put there but you discovered something very much more worth while than anything of which you had ever dreamed? A friend of mine had just such an experience recently when she visited the College of Missions. Now it may not be possible for you to "come and see" for yourself what it was that my friend found here in excess of her fondest dreams so I am asked to tell you the secret even if I may be accused of "telling tales out of school."

Everyone expects a cosmopolitan atmosphere about this institution and no visitor is disappointed. If you come in between eight and ten o'clock in the morning you will hear the Babel of tongues. From the Hindi room come guttural and explosive sounds impossible of putting down in cold type but which sound like "Manushybhard kara bhili ko dhurthe the." Across the corridor the Lonkundo folks may be saying "Ole'ko." "Wi oo," for that is what the African natives say to each other in greeting. The Tibetan class may accost you with, "Katro, katro! dsambe jik ben rho," which is the constant cry of the beggar of Tibet! As you go on down the hall the Chinese class is drilling on "Tchu'uh, tch'ih, tch'uh, tch'ih," and the Japanese class are conversing in some such phrase as "Gokigen wa ikagade gozaimasuka." The Spanish folks sound most human and it is a relief to hear something that has even the slightest resemblance to our mother tongue. Truly this is "the House of the Nations."

The College of Missions Quartet

The library is a revelation. If you love books the value of this collection will appeal strongly to you. The most casual observer is impressed by the scope and comprehensiveness of this collection. It seems almost too good to be true that our student missionaries have access to the history, literature and religion of the people to whom they hope to minister and also the best thought of the world on the Bible, Christianity and religion in its broadest sense, and the most modern treatises on sociology, philosophy and ethics. You will wonder if it is not a temptation to students to spend all their time in the library and I answer, "It is."

The museum with its interesting collection of curi from every country on the globe, articles used in t everyday life of the people of distant lands and trophi from the hunting expeditions and travels of the mi sionaries could furnish hours of interest and defies co plete exploration. The large map on the wall of t lower hall challenges every comer. The fields of t world are marked wherever our missionaries ha gone and the markers all center in the College of Mi sions from which this evangelizing force has radiate The world view of our work as typified by this ma is reechoed in the motto which hangs among the ma college pennants in our dining room, which sets fo our great commission, "Go ye into all the world."

After seeing these and many other interesting roo in the building my friend met the men and wom who are preparing to go, some to one and some another field; every one full of e thusiasm and busily preparing f work somewhere out there. And n friend said to me, "How much I wi our circle girls might see this w derful place and meet you peop If only our church people co visit you, I know they would ha a new interest in our program world evangelism. Do you ever out to our churches?" Do we ev This is where my real story begi This is where my friend had happy surprise and so I'm going tell you what she discovered ab us during her visit.

Among the happiest activities our College of Missions life are the "week-end trip in answer to the call of our churches. Last year all t details were managed by Hattie Mitchell, who is n on her way to Africa. She was one of the popular qu tet which so generously contributed songs to ma church programs. If you have ever heard that quart which, by the way, sang for the last time at the Win convention in September, you will never forget haunting sweetness of harmony and spiritual depth those songs of consecration. And yet they are mig human folks: Davis, the square-chinned tenor wit fire and determination born of his western ranch perience, Mary with the nimbus of golden hair a illuminating smile, Hattie with her wonderful rich c tralto voice that gave evidence of the richness a depth of her nature, Peterson, who sang as he did eve thing else, with all the force of his vigorous per ality. You see he owns the automobile that carried quartet out on many a Sunday expedition so he served his apprenticeship and is qualified for servi

ven in Tibet, which calls for a man among men. These four could tell you many good stories of urches, large and small, rich and poor, that they have isited. Many people feel sorry for missionaries be-ause they seem to think that the greatest hardship ill be in not getting good things to eat. So the quar-et always came back too full for utterance. In fact, avis had the reputation of never disappointing the ost generous hostess. The others like to tell how one ood country woman had been saving cream for a week that her prospective missionary guests might have l the cream they could drink "once more." Davis nd Mary lived up to the occasion by putting cream n everything from fried chicken to pie and drinking lass after glassful till the supply was exhausted. I'm ire Mary wouldn't want me to tell this story because e says she couldn't do it again not even for "such nice old lady," and besides the quartet didn't spend l their time singing and drinking cream. Frequently ey gave effective talks and made many friends for emselves and the College of Missions.

On various occasions during the year the pastors our churches have sent in for a group of students r what they called a missionary rally day. I have rsonal knowledge of an expedition last spring when e drove a distance of seventy-five miles to a town here the pastor and student pastor are doing a splen-d work among the students of one of our state uni-rsities. Since we wanted to be ready for action at nday school next morning we left the College of Mis-ons on Saturday afternoon in the midst of a shower at increased to a downpour that dampened our ats, but not our spirits. Luck was with us for we dn't have our first puncture till after the rain had ased. Yes, we had two punctures and then missed the ad. That was a real adventure into "No Man's and," for a fog had settled over everything so that it as easy to miss the signposts. We shall never forget e gusto with which one of the party proclaimed, Lafayette, we are here!" and assured us that the llege buildings were just over there, and then the clamations of surprise and dismay when we began to e Delphi on all the signs. But you can't get very far st in Indiana so we arrived at our destination in time r a good night's sleep. On Sunday morning each of e group spoke to one of the Sunday school classes mposed of college students. We were glad of the portunity this gave us to assure these folks that we ere as red-blooded as they and only different in the oice of a life work. A special young people's service me in the afternoon and evening when we met them rst in an informal reception and later tried to give em a bird's eye view of the task of world evangelism. he first talk was on "The Christian College Student's bligation." Then the fields and methods of approach ere given in such talks as "The Agricultural Mission-y in India and Africa;" "Our Great Opportunity hrough Medical Missions in China and Tibet;" "The ducational Work of our Missionaries in Japan, Mexico d the Philippines;" "Social Service in South Amer-

The Joys of Deputation Work

ica," and "What the Missionary Can Do for the Women and Children in Africa and the Orient." Many of the students told us they had received a new view of world evangelism and its possibilities. The practicality of the program appealed to them and they were willing to consider using their talents in this program of service or to support those who represented them.

There are many such trips to our country as well as town churches. Only recently a group had an interesting experience in visiting one of our churches fifty miles or more out. They started off breathlessly and almost breakfastlessly about 6:00 A. M. in order to arrive in plenty of time. But tires have the exasperating habit of picking up little things and this was a good day for tacks. Twice the party was halted and the girls tried to make cheerful and encouraging remarks and help all they could while the men perspired and expostulated over the job of changing and mending tires in their Sunday clothes. Have you ever tried it when you knew you must sit on the platform with the preacher as soon as you got to church? It was one of those warm Sundays in October and the cement refused to hold so our College of Missions folks did not arrive on schedule time. The minister had a real test of faith that day. At 10:45 he sent in the reluctant choir and took his place although he had heard nothing from the expected speakers. He was determnied to do his part and trust as did Abraham of old, and like Abraham he was rewarded. For at 11:20, when the entire preliminary service was concluded and he thought he must announce that the deputation team had not come, he was relieved to see the flushed, dusty, but determined group rush in the side door. They went onto the platform, as particular little Martha said, "without even time to dust off our shoes or powder our noses." Only two spoke at the morning service so the others had time to collect their wits and appear as immaculate as "ambassadors of the King" always like to appear. A program was given setting forth the needs of the fields and our way of meeting those needs, and the congregation of that church have an added respect not only for our missionary program but also for the type of men and women who are going out to carry on the work.

(*Continued on page* 34.)

Wanderland-Wonderland

What is Christmas?

By Lucy King De Moss

Jimmie:

Why, Christmas is—just Christmas!
The time to have a tree
And hang our Christmas stockings up—
The biggest one for ME!

Then when the morning really comes,
We tiptoe down the stairs
And find our stockings filled with toys,
And some upon the chairs.

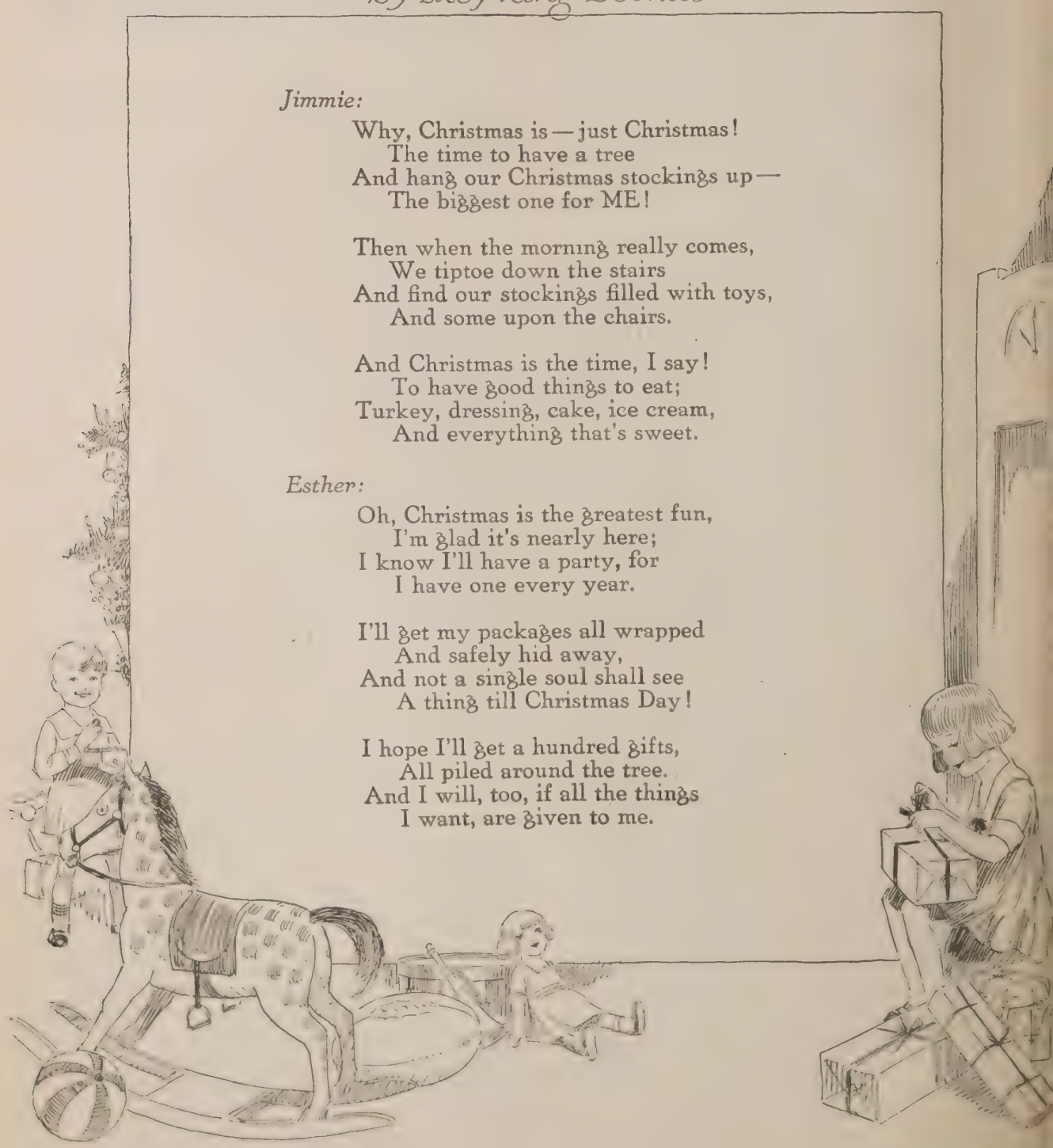
And Christmas is the time, I say!
To have good things to eat;
Turkey, dressing, cake, ice cream,
And everything that's sweet.

Esther:

Oh, Christmas is the greatest fun,
I'm glad it's nearly here;
I know I'll have a party, for
I have one every year.

I'll get my packages all wrapped
And safely hid away,
And not a single soul shall see
A thing till Christmas Day!

I hope I'll get a hundred gifts,
All piled around the tree.
And I will, too, if all the things
I want, are given to me.



Mother:

But Christmas, dears, is surely more
Than parties, trees and toys—
Though all these things do have a place
In making Christmas joys—

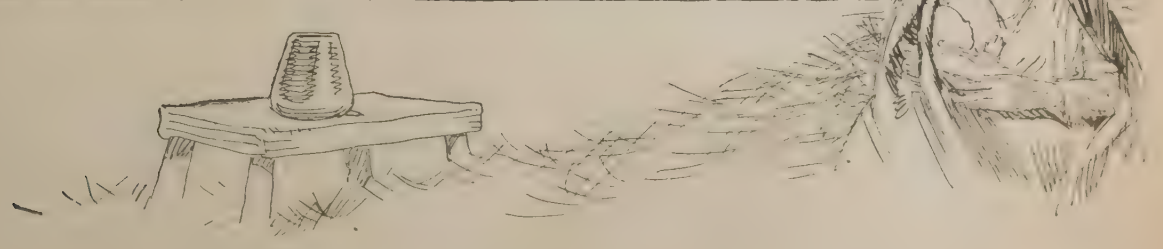
It seems to me we've got turned round!
I wonder how you'd feel
If on your birthday we would give
Your presents to Lucile?

It's Jesus' birthday! Surely, then,
We want some gifts to bring
To Jesus, as the Wise Men did
To honor their dear King.

What shall they be? The things he wants!
Our love, the gift most dear,
And thought for others, tied around
With bands of friendly cheer;

I think he'd like a song or two,
The ones about his birth,
And how he left his Father's house
To live a while on earth.

And if on Christmas Eve we slip
Quite softly 'cross the way
And sing our songs, I know right well
We'll happier be next day.



"Do you always have such interesting times?" my friend asked, and Newell, from whom you would not have expected it, if you had ever heard her tell those heartbreaking stories of the women in Africa that she hopes to help, sighed and said, "No, we almost always get there on time." Then we hastened to tell our listener that we did not always go out in groups or even two by two. Many churches could not afford to pay expenses for several people if it was necessary to go by steam car or interurban, so frequently just one student goes for such a trip. Perhaps the most popular person for such work is Mr. Kato, who is our teacher of Japanese, and also a student in Butler College. He has a good command of English and his enthusiasm and fine Christian spirit make him very much in demand. The fact that the United Christian Missionary Society has supplied him with a collection of beautiful lantern slides of our work in Japan makes it possible for him to give a stereopticon lecture of great educational value.

Almost every Sunday one at least of our students has gone out to bring a personal message to our churches and to be renewed in spirit by the warmth of sympathy and the assurance of the support of our church people. One of the College of Missions men has charge of the work at the West Side Mission Church, which is under the direction of our City Federation of Churches. Another has taken up the work in a particularly needy and undeveloped field near the famous "Speedway," and by the way, he is a McGavran and is running true to form. Every man in the college is preaching at least part time in our smaller churches that cannot afford a pastor for full time.

"But what about the girls?" my friend asked. Then we told her how this one and that were teaching Sunday school classes in the city orphanage, Flanner House, and the churches of the city. Almost every week some girl goes out to speak to a girls' circle or help some one with a missionary program and sometimes they plan and help execute pageants and novel social entertainments. One of the finest opportunities came recently when the City and Robert Long Hospitals asked for teachers for Bible classes for nurses who will get credit for it in their nurses' training. This seemed to be such an opportunity that we had a number of volunteers. As we have a dear little doctor lady with us this year and a number of splendid nurses who have all had excellent Bible training, we are able very effectively to use this, another practical opportunity for service. Then there are the girls who go so frequently to see the shut-ins and who do social service work for the agencies in the city. Really, I couldn't begin to tell you all the different things they all find to do so quietly and thoroughly in the spirit of the Master.

You see missionaries do not wait until they have landed on foreign soil to begin their work. And that is the beautiful discovery my friend made that day. Here and now, day after day, in our home city and as far out as we can go, your prospective missionaries are at work. Quietly and unostentatiously they go to bring a new vision of the big task of evangelism and of the spirit of the missionary of today. We could tell you many stories of boys and girls turned to a serious purpose in life, of young men and women awakened to the responsibility of their educational and spiritual advantages, of men and women aroused to a new interest in the affairs of the Kingdom and moved to a greater loyalty to those at work in far distant lands. And so my friend has a new interest and joy in the work of the College of Missions, for she has found that it is filled not only with missionaries in the making, but that it is also like the city set on the hill that radiates its light constantly in rays of practical service. Have you heard the Jubilee Quartet sing, "I Want to Be a Witness for My Lord, jes now, Lord, jes now?" That, I think, is the ideal of the students of the College of Missions and we want the generous women who made possible this wonderful school, and the loyal men who are helping to carry it on, to know that we are happy in the service we are able to offer, both here and on the foreign field.

Why I Have Chosen the Ministry for My Life Work

By WARREN GRAFTON

I CAN remember no definite time or occasion in my life when I made my decision to enter the Christian ministry. I can never remember the time when I did not look forward to some day becoming a minister. Growing up as I have, in a minister's home, the choice has seemed only a natural one. But I do not mean to infer by this that my choice of the ministry has been any the less thought-out, nor that I have blindly followed the leading of my environment without stopping to question where that environment led.

I can remember definite times and occasions when my resolve to become a minister has been made stronger, and when my conception of the task of the ministry has become broader and deeper. While in college it was my privilege to attend the summer student conferences of the Y. M. C. A. at Lake Geneva, Wisconsin, and there, as men laid bare world needs I realized that the Christian ministry was no idle calling; that the minister, in dealing with the problems of this age, must be equipped with the veritable wisdom of serpents and gentleness of doves. Again I sat in the great Student Volunteer convention at Des Moines, Iowa, where seven thousand gathered at the holiday season to face the needs of the world as a whole. And there it was that I saw the ministry in the light of the great world task, and the field of the minister as a part of the great world field. Then I think that negative influences have had a share in shaping my resolve to become a minister, for,

as I have faced one by one the appeals of other callings, the reasons why I should continue in my original purpose have seemed increasingly more numerous and greater in importance. In the light of such experiences, then, has come my deepened conviction that I wanted to enter the ministry, and I have certain definite reasons why I have made this choice.

1. Because I believe that the Christian minister touches at the point of the world's greatest need. The church is a productive enterprise—productive not of material goods, but of spiritual goods, and that is the point of the world's greatest need. The great shattering of all life by the world war—of customs and social codes, of institutions and creeds, and even of moral codes; and following in their wake, the widespread condition of class and race hatred; all these point, on the one hand, to the frailty of our man-made civilization, and on the other hand to the unshaken Christ who is the only way out. And Christ's way is no more nor less than that of creating in man a clean heart and renewing in him a right spirit. These are spiritual forces. And it is the privilege of the Christian minister to deal with such forces. In a time when the moral ideals of the past seem crumbling, and when law alone is failing to make men good, the spiritual forces of honesty and purity appear as ageless forces—truly eternal.

I have chosen the ministry as a life work, then, because it deals with such forces; because I can feel that in my daily work I am striking at the root of the world's problems; and because I can know that the work which I do, no matter how little that may be, will endure forever, for the Christian minister deals in forces that are eternal.

2. Because it is "the high calling of God in Christ Jesus." The human appeal of the ministry is great, but the divine call is greater. I think that if I were to devote my life to purely humanitarian work, without the consciousness of divine strength or the assurance of divine guidance, I should grow faint-hearted before long. So strong are the powers of evil and so active its forces that time and again the best efforts of the forces of right seem to fail utterly. Best sermons sometimes fall upon unfallow ground and reap no apparent harvest; best friends and best Christians sometimes prove utterly unfaithful to the trust that has been committed unto them, and fain would shake one's faith in all humanity; and best movements sometimes are grounded upon the rocks of bitterness and suspicion and fail utterly. But behind it all is God. And the Christian minister can keep on in the faith that God works and is even now working. Many are the enemies of the church, and many are those who would persecute the minister as they make light of his work. And if his were merely a human undertaking he would be of all men the most miserable. But out of such experiences the minister can fall back on a Christ who, when he was reviled, reviled not again, and who, when he was personally misunderstood, just let it go. In the second place, then, I have chosen the ministry as a life work because it is a God-undergirded calling, and in the fulfillment of its daily tasks I will associate with Him whom above all others, I want for my ideal and friend.

3. Because I enjoy the work of the ministry. I have friends who would pity me for the choice I have made, who say they don't see how I could enjoy the work of a minister. But I don't see how I could be reared in a minister's home as I have and not enjoy Christian service. I have seen the sorrows of the ministry, but I have also seen its joys. I know the sacrifices which the minister must make, how "for their sakes" he must sanctify himself, and yet I know the rewards that come from such service. And through it all I have come to love the work of the ministry. I love the church and I love her people. I know the church is severely criticised today, and not without some cause, and that church members are not always saints. But for all that I believe that, on the whole, church members are of all people the fairest in their judgment, the kindest in their appreciation, and the readiest to know the truth as it is in Jesus Christ. With such people I count it a joy to be associated in my life work. But there is a greater joy that comes to the minister and that is from the rewards he receives by virtue of his salvaging mission to society. This is a twofold joy. There is the personal satisfaction that comes from seeing this lame man walk or that blind man given sight, for the minister knows that he has had a part in the healing process.

But transcending these personal and immediate rewards, is the consciousness of one's part in the great task of realizing the Kingdom of Heaven here on this earth, for that consciousness puts the Christian minister in fellowship with all the great souls of the past, present and future. Finally, then, I have chosen the ministry as a life work because of the sheer joy of the work; because I will always be working in fellowship with God's people and because in the fulfillment of my own life I will be having a share in the fulfillment of the abundant life to all men.

I am glad to be alive in such an age as this. I am doubly glad to be alive and young. But above all, I am glad that, living in such an age as this and being young, I have chosen the Christian ministry as my life work.

Imperatively Needed: A Builder For the Congo

A man who understands building is greatly needed in Africa. The society has a number of houses, hospitals, schools, churches, and other buildings to construct. None of the missionaries have had experience in house-building. A sawmill has been transported to Africa, and it can provide the lumber. The native men, under the proper direction, can burn the brick. We need a missionary builder who can spend the larger part of his time constructing new buildings, thus relieving the missionaries of this task, and at the same time putting this work into the hands of a man who understands it. The missionaries are calling anxiously for such a worker. The society would be glad to hear from a builder who might be available for the Congo. This man needs to be young, strong, and well trained for this work.

Twentieth Century Pioneering

By JESSE M. BADER

THE day of the pioneer is not over. There are many places throughout our great land where he is to be found. He goes out "building on no man's foundation." He is the trail blazer and the pathfinder in the new and hard places of earth. In Acts 3:15, as given in the Moffatt translation, Jesus is spoken of as a "pioneer of life." This rugged pioneer spirit has driven hundreds of loyal disciples out from ease, comfort and soft living to the hard, difficult places of the world. Pioneers in the Kingdom—the first century church possessed them and the twentieth century church is blessed by them.

Carol M. Ridenour

A Twentieth Century Pioneer.

The pioneer must be brave in heart, always an optimist and one who never knows defeat. He must be a lover of folks and one deeply devoted to his Lord. The Disciples of Christ throughout their history have had many of these noble souls who rode the vast prairies, forded the streams, endured the long slow journeys of the winding trails that the gospel might be preached and the cause established. A mighty Kingdom passion is still thrusting such men forth, and an intense loyalty to Christ and the Great Commission holds them to the task. Would that we could call their names, but let the work of one speak for the others who share a like place and make a like sacrifice.

One hot Lord's day in August the writer stepped off the train at a Montana town called Havre. A young preacher, tall, straight and of pleasing personality, met him. Since 1909 Carol M. Ridenour has been in Montana. He knows the West and has the western spirit. The congregation at Havre numbers 90 members. They worship in the Odd Fellows' Hall. Money has been pledged, a lot purchased and the excavation made for a splendid church building. Before long we will have a strong work in this rapidly growing railroad center, influencing this whole section.

After the services were concluded at 12 o'clock, a forty-five mile ride in the preacher's Ford over a vast stretch of prairie ended at a country schoolhouse. Neighbors and friends for miles about had gathered here for a morning service. One of the "preacher boys" from Spokane University, Charles Hasenbalg, preached his first sermon to this fine group. At noon a picnic dinner and then services in the afternoon when Mr. Ridenour preached. What appreciation was felt on the part of this group for these sermons of the day! Another forty miles and two tire punctures—then Ft. Benton. That evening a union service was held in the city park on the banks of the Missouri.

The Christian Church has one hundred and forty members here who worship in a basement. The home department of the United Christian Missionary Society granted an annual appropriation to this church in November, 1921, of $300. Under the leadership of the pastor the church has come to self-support and has also provided a splendid parsonage. The church erection department loaned the church $1,000 to purchase a lot and build the basement. The home department also grants an appropriation to Havre of $300 per year. These two places are served by the pastor every Sunday.

During this day's travel the Ford speedometer registered 95 miles, on the previous Sunday 175 miles and during the last 15 days, 1365 miles. All this in the interest of the cause in many distant places out from Ft. Benton and Havre, not to be reached otherwise.

Brown's Well Schoolhouse

Mr. Ridenour preaches at Highwood, 35 miles from Ft. Benton. Here are found a few members to whom he ministers. Pleasant Valley schoolhouse is 8 miles from Ft. Benton. Twenty-two members live in this neighborhood and as many as 125 at-

tend the preaching services. Clear Lake is 25 miles east of Ft. Benton. There are 17 members here. Brown's Well schoolhouse is 45 miles from Havre. Two families live in this neighborhood who are members of the Church of Christ. The whole community comes out to hear the preacher when services are announced. Laredo is 15 miles from Havre, where six members reside. Services were begun in that community this last summer. Twenty-one miles east of Havre is Chinook. Ten members were found here. A revival meeting will be held there this fall. Little Jewell is a country church, 75 miles northeast of Havre. There are thirty members here. A revival of at least ten days will be held here during the fall.

The Ford Sedan, Which Mr. Ridenour Writes Must Be Put Up for Sale

From left to right: C. M. Ridenour, Ross Allen, Charles Hasenbalg, Jepson Turner.

Carol Ridenour's father lives at Loma, twelve miles from Ft. Benton, and the two will organize a Church of Christ there before December first. Three young men have been found for the ministry on these fields, Ross Allen, Charles Hasenbalg and Jepson Turner. These young men have been in the summer harvest fields during the week and preaching on Sundays under Mr. Ridenour's directions. He has two more prospects for the ministry who will be started soon.

Here is part of a personal letter from this young pioneer: "Last week I drove 300 miles and traveled 200 by rail and spoke seven times. I am turning down invitations every week from country schoolhouses where they have never had a minister preach because the people are not able to meet my car expense and I am at the end of my own resources." Here is a man who has a record of preaching in more schoolhouses and isolated communities than any other preacher in Montana.

The churches ought to rejoice in the great work they are helping to make possible through this man by their gifts to the United Christian Missionary Society. May the "pioneer tribe" increase and may our gifts to the work match their spirit.

A letter from Mr. Ridenour under the slogan, "Tell Another," adds to the story:

Homedale, Idaho, Oct. 19, 1922.

Dear Brother Bader:

We began here at Homedale, Idaho, Sunday, dedicated building in afternoon and had fine hearing. Ford has put up a building well worth the money. This is a fine country and will some day be a garden spot of this great Northwest. Our crowds have been growing steadily. Last night (fourth night) three adults confessing and prospects good for several more tonight. They say that the ones who came last night were a complete surprise to the whole community. Many people are attending church for the first time.

As soon as I close here I will go to a schoolhouse near Great Falls, for a ten days' meeting. The week before I came here, father and I went up 75 miles northeast of Havre, near the Canadian line and held a four nights' meeting. We found twenty-two members of the church and they have raised $15.00 a month to pay me to come up there and preach one week night each month. I am in hopes that this will lead to the establishment of a half-time point next year.

I have had to put my car up for sale to meet my note on it which comes due November 1. I don't know how I'll ever be able to reach these schoolhouse points but the Lord has always arranged some way for me so I am trusting him and doing my best. If you ever find any one who wants to make a real contribution to home missions let them furnish a Ford car for some of these western fields.

And a telegram completes the story:

United Christian Missionary Society making it possible for us to gain great victory in rural church near Homedale. C. M. Ford, pastor for three years, deserves great credit for sacrificial labors. Baptized nineteen here today. Homedale membership increased seventy-five per cent.

YOUR THANKSGIVING OFFERING FOR AMERICAN MISSIONS

It Is Needed Now. Send It At Once

Sunday school treasurers are urged to forward the Thanksgiving Offering for American Missions immediately. Collect all the money at once while the giving spirit is on. Get all payments into the hands of the treasurer, then send check, draft or money order without delay. Don't hold it. It is needed to support our home missionaries, mountain schools, Negro schools and other work.

Make check payable and send to

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 Locust Street,

St. Louis, Mo.

A Challenging Message

By G. I. HOOVER

THE Christian Woman's Board of Missions, now a constituent organization of the United Christian Missionary Society, was an agency the merit of whose work bears a distinctive and challenging message to the churches of Christendom. Among the woman's missionary societies of other communions, it was notable because it united within the scope of a single organization both the home and foreign missionary work. Among the Disciples of Christ its history emphasizes these great truths:

a. That the development of the missionary enterprise rests ultimately upon an educational basis.
b. The value of system in the cultivation of the fields and forces for work.
c. That large results can be obtained in the aggregate from comparatively small units.
d. That in order to the worthy prosecution of the missionary program, the mobilization of the entire womanhood of the church is needful.

The New Church Building at Glenwood, Indiana

Members of the Woman's Missionary Society from Which the Church Developed

It would be an interesting chapter in the history of the Christian Woman's Board of Missions to narrate the efforts in the planting of auxiliaries which have finally led to the organization of churches. The writer knows of a number of excellent churches that have had such an origin. One of the newest and certainly one of the best of the churches organized within the past decade in the state of Indiana thus had its beginning.

Glenwood is located upon the border of Rush and Fayette counties, Indiana, in the midst of a great and prosperous agricultural district. There was no church of the Disciples of Christ located upon the traction or railway lines connecting Connersville and Rushville. On January 24, 1914, the women of Glenwood and vicinity who were members of the Christian church met by invitation at the home of one of the interested women and listened to a presentation of the needs, possibilities and privileges of an auxiliary of the Christian Woman's Board of Missions, by Mrs. O. H Greist, the state president of that organization. After the address an opportunity was given to those present to become members of the Glenwood auxiliary and thirty-six responded. An organization was perfected and it was decided to hold regular meetings each month. The society has never missed a regular meeting and has always observed the Week of Prayer and the special Woman's Day. Through the society the young people's work has been organized from infancy to maturity. The society has served an important mission aside from regular missionary activity in that it has afforded a social center and has acted as an aid to the church.

From the beginning the hope was cherished and expressed that a church might be established and a Bible school organized. In the summer of 1916 a series of evangelistic meetings was conducted by the late J. V. Coombs, general evangelist, and Moody Edwards, now a missionary to Mexico. The meeting resulted in the organization of a church with thirty-two charter members and Moody Edwards became its first regular minister. During his ministry the Sunday school was established. After Mr. Edwards had served one year, G. I. Hoover of Indianapolis, state evangelist of the Eastern Indiana District, gave regular attention to the work by visiting the congregation once a month. During this period the best building site in the town was purchased and paid for, plans were matured for a church building and between four and five thousand dollars raised for it. The war came on and the building enterprise had to remain at a standstill. During this period also the missionary budget plan of work was established. In initiating the building enterprise it was determined to build at least the basement of a permanent structure and finish the remainder of the building when able to do so.

Bert Lawton of Arlington held a successful meeting for the church and stimulated efforts toward the building enterprise. Soon after the meeting the basement was begun and completed. Two years ago Omer Hufford of Shirley became the regular minister. His ministry has been fruitful in the building up of the

church in an evangelistic way and in the completion of the building enterprise. When this building enterprise began, the church felt that five thousand dollars would be the limit of expenditure to which they would be able to go but after the work was started and the building enterprise actually begun the vision enlarged and they now have a plant the cost of which approximates twenty thousand dollars. The church was successfully dedicated on December 4, 1921, under the leadership of W. G. Friend of Minneapolis.

Within five years from the time this church was organized there was developed a congregation having a membership of almost one hundred and a Sunday school with an enrollment larger than that of the church and a plant worth twenty thousand dollars. Every dollar of indebtedness upon it is provided for and less than five thousand dollars of indebtedness remains. The inspiration to the initiation of this building enterprise, to the doing of something worthy in the erection of a church building and to the final completion of it was the encouragement given the undertaking by the Church Erection Department of the United Christian Missionary Socicty. The planting of the church at Glenwood and the successful completion of the splendid church home which it now enjoys are a memorial to the strength of conviction, the consecration and the devotion of the noble band of men and women who desired to carry on the work of Christ in the fellowship of a church striving to be Christian only.

Religious Training in the Southern Home

By SUE STEINER HOOK

IN writing of the religious training of our children in the Southern Christian Home, I realize that with the backing of the National Benevolent Association and the United Christian Missionary Society, and with the support of the splendid Christian men and women of our local board, it would be impossible for our children not to have religious training, for it is in the very atmosphere they breathe. The work itself is a fulfillment of the Lord's teaching—"Love one another." Those who carry on this work, can do it successfully only when they have hearts full of love and a great desire to serve these little people under their care.

Sixteen of our older children are members of the church, having united with the church since being in the Home. On Sunday morning we attend Sunday school and church about thirty-five strong, and we all sit together with the exception of the very small children, who are cared for in the big kindergarten of the Sunday school. After the church service, we all gather once more to take the car. Right here I would like to say that our greatest need is a large automobile to carry our children back and forth, for our Sunday school fare is nearly always about four dollars each Sunday. About twenty-six of our children took part quite recently in the exercises at the Sunday school, when they were promoted to higher classes. I felt very proud of our children for they were a credit indeed to the good men and women who were making it possible for them to take their rightful place in life.

Now for the closer touch that the Home exerts over them. We try very hard to make them feel it is their real home and to give them the same watchful care and personal training that other children have. Knowing that boys as a rule prefer to follow in the steps of older boys and men, I made a personal appeal to our boys' class of the First Christian Church and also to A. A. Jameson, scout executive of Atlanta, a member of the Christian church, to help me out with our boys by taking them to walk or to ride on Sunday afternoons. Sunday is a mighty long day for little boys, and sometimes big ones too. Both responded at once and a delegation from one or the other comes out each Sunday afternoon and takes our boys on a hike. The girl scouts do this once a week for our girls. These hikes mean much for our boys and girls not only in physical exercise but in stimulating personal contact.

The Family of the Southern Christian Home, Atlanta, Georgia, All Ready for Sunday School

Each morning before breakfast we stand and repeat the Lord's prayer, led by the superintendent. Truth compels me to say however, that sometimes in the earnestness of the thirty-nine vigorous young voices, the softer tones of their superintendent are completely drowned. At the midday meal one of the psalms is repeated before we are seated. Grace is omitted at the evening meal as our children have sandwiches and milk, eaten in picnic style, some standing, some sitting or walking around laughing and talking.

In the evening just before retiring time for the little people, we all meet in the room of our young, but most efficient girls' matron, Miss Bessie Dean Maxey, a devoted member and worker in our church and a "wonder woman" with children. Here we have our nightly Bible reading. Then each repeats a memory verse, the little people being taught by their matron or the older girls. Saturday night this time is devoted to the teaching of the Sunday school lesson.

The most beautiful part of the evening training which I never like to miss is the bedtime prayers of our little people from three to six years. After a nice bath and in their little white nighties they stand in a row and sing "I washed my hands this morning." Then these dear little white-robed babies kneel in a row and say in unison, "Now I lay me down to sleep," each voice from the three-year baby treble to the more assured tones of six years, saying it clearly and understandingly.

When watching them I am often reminded of an experience I had with my small nephew of five some few months ago. I passed through the little boy's room just in time to see Billy jumping into bed prayerless. I told him I was afraid he was forgetting his prayers. He said the reason he didn't say them was because he got mixed up; so I told him to kneel and I would help him. This he promptly did and the prayer began. Now I lay me, "Now I lay me," Down to sleep, "Down to sleep," I pray thee, Lord, my soul to keep, "I pray thee, Lord"—and right here he gave a most audible and unmistakable yawn, then added "'Scuse me, Lord" and continued "my soul to keep." After completing the prayer, he said most earnestly: "Aunt Sue, I did not know whether to say that or not, but I did not like to yawn when I was talking to God." We grown-ups could learn a lesson from this little boy who in his heart was truly talking to God.

Building Colleges for the Women of Asia

December 1-10 has been set aside as the week in which a nation-wide community drive shall be made for the support of the Women's Union Christian Colleges of the Orient. It is urged that every church member who believes in building Christian schools for the women of Asia shall contribute at least one dollar. This is not a denominational drive and is not being conducted by the church boards. The United Christian Missionary Society is glad to give its moral support to the campaign and to urge that those interested shall take part in it. But money contributed to this fund will not be credited as a gift to the United Christian Missionary Society.

IT is very wonderful, this story of the realization of longings of the girls of the Orient. Centuries of waiting, the first-aid through women's missionary societies, the decade after the Civil War; girls beginning to read in India, China and Japan; education progressing under glorified missionary school teachers. Then after fifty years, women's colleges and medical schools insisted on being—not even war could stop them. Before the war there were possibly three beginnings, now there are seven full-fledged union colleges for women, two of them medical schools. They are all growing fast—begging to grow faster. Shall we let them? They are strategically located in capitals or great cities, most of them affiliated with universities which guarantee standards and stability and may lead to the humbling of the haughty Oriental man who begins to grumble. "We don't want B. A. or M. A. for our women, but B. M. and M. M. (Basket Mender and Milk Maid)," urges one of the Heaven-born males, who also protests that college training makes it impossible for a girl to marry until she is twenty-one, "*very, very* old", he adds. He prefers to this aged bride a little girl of twelve or thirteen.

Two of the students in the union college for women took the only two first honors in science in Madras last year, and the gold medal in economics this year.

These colleges are to be the source of supply for Christian leaders for 400 million women of the Orient. We must have Christian teachers, editors, doctors, reformers, evangelists, educated mothers, if this world is to be made over. You and I cannot do this, even if we would go. These women of the East must face their task and you and I must prepare them in these Christian colleges. They are union in that they are each maintained by several boards, and their students represent even more forms of Christian as well as non-Christian faiths. All churches should unite in the present effort, since these are the only Christian institutions in vast areas where any girl may go for training. Indeed in most cases they are the only institutions of any kind.

The Graduating Class, June, 1921, of Ginling College, Nanking, China

Just a Few of the Japanese School Girls Who Are Anxious for a Christian College Education

Japan has thirty-three universities for men but there is only this union Christian college of full grade for women. Last year it turned away one hundred twenty students for lack of room. The girls of China are in wretched, cold, damp palaces. They have the land in Peking and Nanking but no buildings. The main building at Lucknow lies in ruins. Madras pleads for a new science building, a dormitory and a teachers' college. Vellore turned away last year one hundred fifty girls who wanted to study medicine, and there are only one hundred fifty-nine women doctors in all India for these little wives and mothers who may not see men doctors—one hundred fifty million of them.

"But is this missions?" asked the editor of a great woman's journal. Yes, thank God, missions raised to a new level, and Christ in these young women is the only hope of glory. They are eager to save their women and children from the horrors laid upon them so crushingly by false faiths. This is our task this year, added to all we are doing, to furnish training for this Battalion of Life, a task which must summon not only church women and college women, but men as well, for men cannot build a new world on an illiterate, degraded womanhood.

The joint committee on Union Christian Colleges for the women of the Orient,

is made up of representatives of boards supporting these colleges and leading educators, with the addition of the secretary of the Association of Collegiate Alumnae, now the Association of American University women, Mrs. Gertrude Martin, of Ithaca, N. Y.

The trustees of the Laura Spelman Rockefeller Memorial Fund have pledged approximately a million dollars if the Committee can secure two million dollars —not too much to provide seven colleges with land and buildings and equipment, but so hard to get it, since there is no great body of alumnae to plead for them.

Last year, notwithstanding stricken Europe and starving China, $500,000 was given and the Memorial Fund added $250,000. Now if we are to secure the remainder of the conditional gift, about $700,000, we must get one million and a half dollars pledged this season and paid before January, 1923. The boards in general are back of the undertaking.

It is a worthy undertaking because it is absolutely fundamental to the bringing in of the Kingdom for which we, as missionary women, are constantly praying.

Remember, as we turn away from this greatest need of women today, we the privileged women and girls of the world,

He has no hands but your hands
To do His work today.

Five Sons—Five Preachers

WILLIAM K. BLOOM, the father of these five boys, and also of five girls, was one of the earliest students and graduates of Spurgeon's Pastors College in London. After the strictest sect of that faith, he lived, labored and died a Baptist. He held only two pastorates, at Foot's Cray near London and at Doncaster, Yorkshire. For twenty-five years he was secretary of the Strict Baptist Publication Society in London, in connection with his ministerial calling.

Twice every day, through a long term of years, each member of this family was prayed for by this father. They were brought up on a strict church diet, accompanied by a long Scripture lesson and exposition in the home daily. Assisted by the mother, these boys declare that they committed to memory many hundreds of hymns. No one of them was ever urged to become a minister; that matter was never mentioned in the home. Believing that if God wanted them he would open the doors, each boy in his turn was given a good education.

The boys were always, however, being drawn toward the ministry of the gospel, by influences within and without. The oldest son, W. Knighton, did much lay-preaching before entering college. He is now one of the national secretaries of the Congregational church, with headquarters in New York. For fifteen years he was a successful pastor.

J. V. is at present pastor of the Community Congregational church at Olathe, Kansas. Charles H. says he used to preach when he was ten. His audience consisted of his younger brothers and sisters. He stood on the kitchen table, with the family Bible on a chair, and preached better than he does now. He has held pastorates in Ohio and Pennsylvania, and has for the past four years been minister of the Church of Christ on Payne Avenue, North Tonawanda, New York. Arthur W. ministered both in the Congregational and Christian churches. His mind and health were shattered in the San Francisco earthquake. A good pastor, and a very eloquent speaker, he died several years ago after a long illness. Ebenezer is the only one of the boys who has remained in the old home in England. He is well known there in the circles of the Congregational laity. He is a lay preacher and deacon of a great church.

The father of this family of preachers died at his old home near London in 1915. The dear mother passed away last spring. It was her joy to have her sons Charles H. and Ebenezer with her shortly before she died. She was a remarkable woman. The boys all revere her memory. She it was who carried the greater burden, during the school and college days of her boys. She greatly rejoiced that she had mothered this family of preachers. The three girls of this family who are living, find their greatest joy in labors for the church.

Mr. and Mrs. W. K. Bloom

Regarding the Shelton Memorial

The Executive Committee and the Winona convention have authorized the raising of the sum of $100,000 as a memorial to Dr. Shelton; this amount to be used for the training of missionaries for Tibet, a Tibetan orphanage, the sending of new missionaries, and other forms of service for the land for which Dr. Shelton died.

Dr. Shelton was killed February 17, 1922. It has been suggested that February 17 and 18, 1923, the anniversary of his death, be set aside as days on which the churches will be given the privilege of making a love gift in memory of Dr. Shelton to be applied on the Shelton Memorial Fund.

The women of Kansas have already asked for the privilege of raising $25,000 of this fund, and the women of Oklahoma have also asked that a share of it be assigned to them. It is felt, however, that the whole brotherhood should have an opportunity to share in this tribute of affection and love for Dr. Shelton.

Announcements in detail will be made in the next issue of WORLD CALL.

From left to right: W. Knighton Bloom, J. V. Bloom, Charles H. Bloom, Arthur W. Bloom and Ebenezer Bloom

A Hindustani Christmas

By GABRIEL C. BANKS

IN some sections of India, the significance of Christmas assumes proportions observed in Christian countries. One of these places is the town of Rath with a population of more than ten thousand of whom less than fifty are Christian. But for some reason the entire population seems to look forward to this "Big Day" as it is commonly called in the vernacular. More than a week before, a crowd of boys followed me through the narrow streets of the town, from the opposite side nearly to our bungalow, inquiring about the "Big Day" and arrangements for its celebration. And needless to say, this crowd was materially increased as we came nearer the house. From similar motives that bring more children to the Sunday schools at home during this season, our non-Christian Sunday schools in the various sections of the town receive an enormous increase in attendance for the two or three preceding meetings.

Since Christmas came on Saturday, it was deemed expedient to execute some of the more worldly festivities early and reserve the day itself for the more spiritual features. Accordingly, the missionaries gathered on Friday evening for their Christmas dinner. A small tree—not an evergreen—had been brought from the jungle, placed in a corner, decorated and a white spread over it. After dinner this was unveiled for the benefit of, and to the delight of the three little Bierma girls. We popped corn for them before our cheerful open fire in true Christmas style.

Next morning was like spring. All the Christians worked hard to decorate the church with colored paper flags and Christmas bells and to prepare the lawn in gay colors for the afternoon. The church tree was left until later so it would not wither. When finished, the decorating was very brilliant and attractive according to Indian taste. This required most of the day but all worked gladly. On the lawn a string of blue, red, yellow and white pennants marked the enclosure where the *julsa* was to be held.

At four-thirty the entertainment for the children of the outside Sunday schools began with most of the pupils present, sitting in groups according to their respective section or village. Unlike Solomon in all his glory, the band was there scantily clad and carrying big brass horns whose blurting blasts could only be silenced by the use of a little money. Following a brief devotional period, consisting of hymns and Scripture reading, we amused the children with a few vernacular selections on the victrola and other entertainment features. How a small chocolate-colored box could produce animal and human sounds was a great marvel to these simple children. Field sports in the form of wrestling, races and a tug-of-war reduced the formality and unconsciously opened the way for mass participation. As a grand finale, native sweets, administered according to caste regulation by a local confectioner, fruit and picture cards were distributed to each eager child. At the end we sang "God Save the King" in Hindi and the children gave three lusty cheers for the best time they had had for months, and probably would have for many more. That night the missionaries fostered the home Christmas spirit by opening their presents and yuletide messages from friends.

Early next morning the faint sound of tinkling bells came sweetly floating into our pleasant dreams. Our first thought was Christmas bells. When more awake, we realized that a caravan of camels was passing along the highway. A little later the evangelists were at the veranda's edge, singing "Happy Day" as a signal for us to arise and come to the church for the community service. The tree with its tinseled decorations and trimmings, flickering candles and neatly wrapped packages compared most favorably with many Christmas trees at home. Our entire Christian community was gathering and exchanging hearty greetings, and it is not necessary to state that the children were all eyes. Women with their becoming native costumes, characteristically draped over their heads and shoulders, and with their small children, were sitting in true Hindustani fashion on the floor. As the candles burned low while we sang, the grey dawn began to seep in through the colored panes in the church windows. Picturesque figures, sitting huddled in the mingled outgoing and incoming light at that early hour, lent a tinge of vivid realism to the reading of the graphic narrative of the first Christmas. Then came the happy expectant time for all, especially the children; for the presents were distributed. When the gardener's daughter—the only heathen girl there—received a small doll from the tree, she stood motionless for a full moment, gazing at it intently, while the most genuine expression of joy and gratitude illumined her face and electrified her whole body with deep emotion. Next came the gardener's turn to decorate us with garlands he had sat up the night before to prepare.

Returning to our homes, we gathered again in a few hours for the communion service. Not long after this the Indian children began to bring us Christmas food from their homes. This generosity was not limited to the Christians, for many of the leading citizens sent native foods they had especially prepared and which they considered exceptionally dainty.

However, some of the natives feel that it is more blessed for the missionaries to give than to receive. Perhaps Europeans in India in former days established the custom of giving gratuities at Christmas time. Regardless of its origin, the natives insist on our keeping it up. Everyone who had had any transaction with us during the past year came to get a little extra, including the postman and petty officials in the local government. The band had been bribed off the day before. Also, the lepers and the professional beggars came for their share of the day's liberality. After this a less mercenary group of men and boys from a village where one of our evangelists lives, came in a body to offer their *salaams,* and remained for the afternoon service.

At four o'clock the church doors were again opened and a crowd numbering four or five hundred entered, filling the seats and sitting on the floor. A general invitation was given for this service; and then a special one for the more distinguished of the town. For years this service has been an institution in Rath. Some had even come in carts from the outlying villages; and it would have required a dozen sergeants-at-arms to keep good order. Mr. Bierma presided. The preliminaries consisted of a devotional period followed by special music appropriately selected for the occassion. Then our senior evangelist, Jacob Massey, set forth in an address the pitiable condition of the Moplah sufferers; and an offering for their relief was contributed to

Aboard the Mauretania Headed for Africa

Left to right: Willard Larned, College of Missions, going to Africa next year; Miss Mitchell of Salem, Oregon, teacher; Dr. Royal J. Dye; Miss Williams of Pomona, California, nurse; Emery Ross of Bolenge, home on furlough. A cablegram from the center three dated November 4, Matadi, Africa, 600 miles from Bolenge, reads: "Have arrived, all well; inform friends."

by Moslem, Hindu and Christian. To the great delight of the Indians, one of our young men played the organ and sang in an acceptable Hindustani way the gospel story composed on the pattern of their beloved *Ramayan*. This finished, the chief officials and a few prominent men were adorned with garlands as a token of welcome and esteem. The *Tahsildar* very graciously refused to accept his until one had been placed around the neck of the new *Sahib*. With this, also, were passed small sandalwood sticks, tipped with sweetly perfumed cotton. Amid the increasing uproar of the rising multitude, we stood and attempted to sing in Hindi a verse of the British national anthem. Even before the benediction was completed, the jungle-people were leaving by the doors and windows. But the more refined remained to shake hands and passed out in a more orderly manner by the door. And so our Christmas was over!!

The Board of Education and the Work of Our Colleges

FRED W. CONDIT, for four years minister of the Christian Church at Kirksville, Missouri, has accepted the position of dean of faculty, student pastor and lecturer on psychology in the American School of Osteopathy at Kirksville, the oldest and most largely attended school of osteopathy in the world. It is noteworthy that a professional school of science should invite a minister to become its dean and is an expression of the appreciation of the great potential value of Christianity.

Herman J. Sheedy, general secretary of Hiram College, recently received a letter from President Warren G. Harding expressing his interest in the prospective endowment campaign of Hiram College and recognition of the great service which the institution has rendered and the consequently meritorious appeal which it presents.

Dr. H. O. Pritchard, general secretary of the Board of Education and president of the Council of Church Boards of Education, will represent these two educational foundations at the inauguration of Charles Wesley Flint as chancellor of Syracuse University, Friday, November 17, 1922.

Miss Laura Beach, a graduate of Vassar College and a graduate student of Yale University and the universities of Paris and Berlin, has accepted the professorship of modern languages at Atlantic Christian College, Wilson, North Carolina. Professor W. T. Maddox, an alumnus of Atlantic Christian and a post-graduate student of Vanderbilt University from which he received a Master's degree, has accepted an appointment to the professorship of philosophy in the same institution.

George L. Peters, for five years the minister of the Christian church at Canton, Missouri, began his work as associate secretary of the Missouri Educational Commission on October 1. He is to serve with special reference to the development of educational interest and a permanent basis of support through the budget for our colleges of Missouri.

C. V. Dunn, former minister of the Parkland Christian Church, Louisville, Kentucky, has accepted a call to the presidency of Spokane University, Spokane, Washington, and has already entered upon his work. President Dunn is the author of the leading essay in a recent number of the Christian Standard upon "The New Testament Church Identified."

Dr. I. N. McCash, president of Phillips University, Enid, Oklahoma, and Dr. H. L. Calhoun of Bethany College delivered addresses at the educational sessions of the New Testament Church Congress held in St. Louis, October 16 to 20. The former spoke upon the "Modern Bible College" and the latter upon "What a Bible College Should Teach."

The Downey Avenue Christian Church of Irvington, Indianapolis, is one of the strategically located churches of the Disciples of Christ in relation to our educational work because of its proximity to Butler College and the College of Missions. The pastor, Joseph D. Armistead, has shown commendable enterprise in rallying the forces of the church and in arranging services calculated to appeal in a very special way to those interested in educational matters. The result has been a marked increase in attendance upon all the services of the congregation and especially the Sunday evening service.

G. I. HOOVER.

Bargains in Books

Missionary Milestones. By Margaret R. Seebach. $.25.

A study of the reformation in its influence on civil and religious liberty and home missions activities in America.

Immigrant Forces. By William P. Shriver. $.25.

Although published in 1913, this book continues to be steadily used as an authoritative work on immigration.

Daybreak in the Dark Continent. By Wilson S. Naylor. $.25.

The title of this book, is suggestive of the present conditions in Africa, a valuable addition to any library.

Call of a World Task. By J. Lowell Murray. $.25.

Some say greater lessons are to be learned from this book, in view of the present world conditions, than at the time it was written four years ago.

Students of Asia. By Sherwood Eddy. $.25.

A study of student life in Japan, China and India.

The Churches are Responding

Two letters have gone to the churches asking monthly and quarterly remittances for the work of the United Christian Missionary Society. Following the close of the first quarter, September 30th, remittances began to come in quite rapidly. The first twenty-five days of October showed a gain of $19,862.82 over the same period of last year. This is a gain of 33 per cent. The United Christian Missionary Society has asked for an increase of 15 per cent from all sources. The 33 per cent gain for the first three weeks in October is very encouraging indeed. There was a slight loss for the first three months but the gain in October will overcome that loss. Keep it up!

Send your missionary money as soon as it is collected. Don't keep it on hand and allow it to be used for the current expenses of the local church. A great year is ahead of us if the churches will keep up this fine record of the first three weeks of October.

Send all United Christian Missionary Society money direct to the St. Louis office, 1501 Locust, St. Louis, Missouri.

Effective Evangelism at Rogers, Arkansas

In the three-year pastorate of J. W. Shockley, the rule has been to hold two meetings each year, one before Easter and the other before Thanksgiving. The local membership has thus been increased from 134 to 301, and so imbued with the evangelistic spirit that gospel teams have gone out to country communities. They organized a congregation of forty charter members at Ozark schoolhouse, seven miles east of Rogers. Out of the meeting held there grew another at Prairie Creek. A feature in all of these meetings has been the organization of a "sunbeam" chorus of boys and girls under fourteen years of age, who not only assist in the singing but enter earnestly into a Bible drill. The photograph shows the members of the Rogers church who assisted in the rural meetings. The minister's photograph appears as an insert. Universal similar use of unused talent in the occupation of unevangelized places would realize in half the time the goal of a million additions that has been set for the five-year period.

The Early Days of Ministerial Relief

By WALTER S. SMITH

A quotation from a letter by G. A. Hoffman tells of the very first steps in Ministerial Relief antedating Mr. Smith's story:

"Do you know how Ministerial Relief started? When I was holding a meeting, a Sunday school institute at Albany, Missouri, in 1893, an old destitute minister came in from the country to see me. Among other things he said, 'If I had served my country as my God I would have a pension now.' I took this sad statement to the state convention at Hannibal, Missouri, the following October. Wm. Jarrot, F. E. Meigs and myself were appointed a committee. Mr. Jarrot and I raised money, helped many who needed help in Missouri and had $800 to turn over to your board when it was organized. Our people have greatly grown in the good work and it does the churches good to talk about it."

Walter S. Smith

I LIVED for nineteen years in Arlington, Rush County, Indiana, and came much into the councils of "Aunt Pattie" Shaw, as the widow of Knowles Shaw was called by all who knew her intimately. Our excellent brother A. M. Atkinson of Wabash, Indiana, became interested in some articles I was writing for my "Indiana Department" of the *Christian Guide*, published in Louisville. I noticed the needs of this dear sister, and asked people who had known Mr. Shaw to contribute of their means toward securing for her proper comfort. Atkinson was among the first to respond with a check for ten dollars. The idea was caught up in many quarters, and in a short time I had received three hundred dollars and had supplied many things which she sadly needed.

Meantime Ex-Governor Chase, one of our preachers, died and left a widow, blind and practically helpless. She was a citizen of Wabash, whom Mr. Atkinson knew and loved as a Christian in need. With his customary enthusiasm, he went about raising a fund of a thousand dollars to purchase a home for her. He and I met, by his own appointment, at the state convention that year held in Anderson; where he asked me to present the facts relating to the work in the interest of Mrs. Shaw.

In my speech, I repeated what I had said in the paper, that there should be a general fund, provided by our brotherhood, for superannuated preachers and widows of such as had passed away. Mr. Atkinson said to me, privately, "Brother Smith, write up these facts and the suggestion and I will take the paper containing the article to Dallas, and place it before the international convention, and move the creation of such a board."

I could not attend the Dallas convention; but I learned that Mr. Atkinson excelled himself in a fine speech. It was in Dallas that Knowles Shaw had conducted his last evangelistic meeting, losing his life, in a railroad accident, on his way from there to his next appointment. As might have been expected, the pathetic chain of circumstances brought an enthusiastic response, and a large fund was raised on the spot. Some one told me that Mr. Atkinson started the fund, with his own pledge of $5,000.

On his return, he wrote me that the organization had been created, and asked me to turn in the Shaw funds, as he would the Chase funds, so that they might all be managed by the same body. I was glad to do so; and while he was in Rush County, looking after the transfer, he bought a bed for Mrs. Shaw, as the very first use made of the funds. I used to hear him in his convention appeals speak of the first expenditure "for a bed, for the widow of Knowles Shaw." Mrs. Shaw continued to receive her portion from the fund so long as she lived; a sum far exceeding three hundred dollars; for she lived to be eighty-two years of age.

Mr. Atkinson's death at the convention at Cincinnati, left the work to other hands, but it was well started, and has accomplished a world of Christian service.

The Meaning of Ministerial Relief

EVERY now and then, like a flash there comes a new meaning into the task that we are doing. To grow stale and take things for granted is a dark sin of the ministry. This letter was part of the daily mail in the department of the ministry. Years of fruitful service stand back of these words. They shed new light on our duty to the disabled and aged workers. If all the words of appreciation coming from these saints were written down, they would make a long, hard pull on the heart strings.

Dear Brethren:

Your kind and welcome letter came to hand this morning, and was a wonderful relief to me.

I want to acknowledge my heartfelt thanks not only for the benefit, but also for the kind and gracious words in which it is given. I understand now, in a way I never did during my active ministry, the great work in which ministerial relief is engaged. Not only is it the giving of material aid, but also the comfort of feeling the sympathy and fellowship of a great brotherhood. I pray God's especial blessing to rest upon those who are giving their energy for the furtherance of this most Christlike undertaking, and ask him that he will enable the church to understand more clearly the saving position that it occupies in this world that so much needs its gracious ministrations.

Some News Items from the Home Department

MESSRS. W. G. Kitchen, J. H. Wells and R. J. Westaway, three of our home missionaries in Saskatchewan spent their vacation in a Ford visiting scattered disciples on the prairies of the great province of Saskatchewan. They reported a splendid time among the small churches and groups of brethren. They preached in public halls, borrowed churches, schoolhouses and homes. It was encouraging to them to see how many are remaining faithful, although deprived of fellowship with their own brethren. They found fourteen women, many miles off the railroad who hold a monthly meeting where aside from prayers and worship, WORLD CALL is read and an interest in Christian missions maintained.

Recently a very urgent appeal reached the United Christian Mission Society from our pioneer worker at Homedale, Idaho. This is where C. M. Ford was sent as the first preacher of the gospel to a new community just organizing in an agricultural field under an irrigating project many miles from the railroad. For two years he has struggled against great difficulties. Crop failures, poor transportation and bad markets have continually oppressed the people. Finally Ford wrote saying that unless he could have a house of worship other than a theater building and a good meeting with a splendid evangelist, he could not continue. The church erection department sent a check for $1500 with instructions to build a church and the home mission department pledged itself to provide the evangelists. This crisis came about the first of October. On October 15th, the building was dedicated and a meeting is now being held by Ridenour brothers with fine prospects.

Like unto this is the situation at Lethbridge. Here our small church has been required to pay very high rental for an old church building which has been used for several years. Last summer a good lot was purchased for which the church has been making payments. For some months now the congregation has been without a pastor. The home missions department recently requested the All-Canadian secretary, J. S. Mill, to hold a short meeting, encourage the church and see if it were possible to put up some kind of a building on the lot. The local church has responded with great liberality. A good meeting is in progress, $1500 has been

raised for the church building and the church erection department granted a loan of $2500 which will enable the congregation to get into a new building before the long cold winter comes. We now have a good church building at Calgary. We will soon have one at Lethbridge and our next move will be to have a good building for the congregation at Edmonton.

The national convention of our Negro churches held in Indianapolis last August voted an apportionment to themselves of $20,000 for the missionary work of the United Christian Missionary Society. This convention also voted that this sum should be apportioned to the several state boards which in turn should apportion a share to each local congregation, and also requested the local congregation to make an every-member canvass to secure the money needed as soon as possible. The Sunday before Thanksgiving has been set as the day for this offering and letters and literature are now going out to all the churches. Also the state boards are meeting for conference with a representative of the executive committee in order that this work may proceed in an orderly manner and with promptness.

J. J. Tisdale of Columbus, Ohio, one of our most able preachers and evangelists, has been secured to hold meetings for the mission churches supported by the United Christian Missionary Society. He will begin his labors January 1st. It is expected that he will use his services chiefly in the southern states. The expectation is that many places will become self-supporting as a result of his work.

Leon S. Dudley who has been serving as pastor-evangelist in Colorado has gone, by direction of the board, to Wyoming to assist evangelist Stout in the pioneer work of that great state.

Charles L. Dean, Rocky Mountain superintendent has gone to Salt Lake City to take charge of the church for a time. This congregation is one of the landmarks in our Zion of the west. It was planted and nourished by the home mission board. It has been self-supporting for a number of years but in recent years it has not prospered, and it has seemed wise for the home missions department to again do something in its behalf. Doubtless Mr. Dean's services will in a few months place the church in good condition.

The agricultural department of our mountain school at Livingston is receiving much attention these days from the farmers in the county round about and also from adjacent counties. A dairy barn has been constructed with a silo. It is an innovation and people come for miles to make inquiries regarding this new thing under the sun.

The state of Tennessee has been providing an agricultural expert for our school. It has been necessary to provide him with some equipment, which thus far has been furnished by private capital due to the fact that the missionary society had no funds for even this important work. The time has now come when a considerable amount of money must be put into this equipment and plans are being laid to put this whole project before our Tennessee preachers in the near future.

A recent visit to the coke regions of Fayette County and Greene County in Pennsylvania fixes our attention upon the great work that is being done by Ray Manley and his corps of workers against heavy odds, in that section. The situation is particularly difficult right now because of the coal strike which in that section is not settled and which has caused the eviction from their homes of hundreds of families identified with our work. This field is greatly in need of two additional workers as well as a new building.

Mrs. Jasper T. Moses is now assisting Arthur Van Dervort in the service of the Community House among the immigrants in lower East Side, New York.

The church at Galveston, Texas, under the leadership of A. E. Ewell has become self-supporting. This congregation has been helped by both the Texas and National home boards for many years. The achievement of self-support at this time is a mark of notable success.

Echoes From Everywhere

Beautiful Baptismal Service In China

Mrs. Marguerite Harmon Bro writes as follows about a baptismal service at Luchowfu:

"We have classes all afternoon twice a week for any women who want to come to learn to read and be instructed in the principles of Christianity. My *amah* has gone all year and wanted to be baptized at Easter. The week before Easter was institute week and women came from all around the city for a week's solid work in various kinds of Bible classes. It culminated in the baptisms the afternoon before Easter. I never saw a more beautiful service. It embodied all the rich symbolism of which immersion is capable. The church was a bower of the lovely new spring bamboo and all sorts of flowers, peach blossoms, cherry blossoms and wisteria in abundance. Only Christian women and enquirers and the girls from the girls' school were admitted. They sang all the dear old songs and after a few words from the pastor on the significance of the service he took the confessions of the women and girls and Miss Major baptized them.

"I was never so impressed as on that day, with what it means to become a Christian. Some of those girls had been told they could never enter their homes again if they took the step. And yet they took it; not swayed by the contagion of a revival spirit but after weeks of careful thought and deliberation. To all of them it meant social ostracism. In our day of the freedom of women we can make no comparison. I can think of no American custom or folk-way sufficiently impressive, the breaking of which would be comparable to a Chinese girl's disobeying her father. If these were the first girls I would be inclined to think they might have strength for that first revolutionary step but not for the long years of persecution to follow. But others have gone before and have stood the test of time, the hard, wearing, monotonous ridicule of all their friends. I marvel at the Chinese Christian."

Day of Prayer for Missions

The annual observance of the Day of Prayer for Missions will be on Friday, February 16, 1923. Last year for the first time Canada joined with the United States in observing the same date. Plans should be made early so that there may be wide publicity and the date reserved. Leaders of women's, young people's and children's groups are especially urged to plan their winter's programs so that the Day of Prayer for Missions has prominent place. Speakers should announce the date and impress upon women everywhere personal responsibility for seeing that the day is observed locally. Church calendars should contain preliminary notice of the observance well in advance; announcement should be made on bulletin boards, from the pulpit and in the daily press.

"The Light of the World" is the theme of the program for this year. As many of the meetings are about two hours in length, the program is planned not to take more than that length of time. Some communities hold both afternoon and evening sessions. In some cities meetings are held in different sections at the same time, in others there is one large gathering centrally located.

"A Call to Prayer" will be found very useful in preliminary publicity and prayer. This "Call" may conveniently be carried in Bible, purse or pocket. Its wide use will greatly help in making the day of prayer a real power for good. The "Call" and program are ready for delivery and may be obtained from the United Christian Missionary Society, 1501 Locust St., St. Louis. The program is priced at 2 cents each, $1.50 per hundred.

Jamaica Interested In Golden Jubilee

I am much pleased to read the letter about the Golden Jubilee fund to be raised commemorating the organization of the Christian Woman's Board of Missions. Next to the name of Christ no name is dearer in Jamaica than that of the Christian Woman's Board of Missions. Our churches and ministers will enter heartily into this campaign I am sure.

At present Mrs. Bartlett and I are the only missionaries here but we have two more couples, L. M. Matson and wife, Vere Rogers and wife, and Miss Agnes C. Maguire coming this month. I know that they will enter most heartily into the plans when they are on the ground.

I am hoping that the raising of this fund will be Jamaica's opportunity to get the schools we have so long and so sorely needed. A school for girls and a school for boys ought to be included in the list of buildings this fund is to provide.

S. H. Bartlett.

Kingston, Jamaica.

(*Continued on page* 62.)

Help to make December 9 a million dollar day by giving to your community drive for the Women's Union Christian Colleges of the Orient. The Japanese say where the women are friends, the men do not fight. Prove yourself a friend to the women of Asia.

A Hindu Wedding in Damoh

By MERLE THOMAS RICE

WHEN an invitation came to attend a Hindu wedding ceremony, we were very much pleased, because such an invitation does not come often, and some of the missionaries who have been in the country for years have not had the pleasure of attending such a ceremony. Several years ago the little bride attended our girls' school in the town and for some time one of our missionaries and her Bible women have been teaching the mother in her home, so the missionaries have been in touch with the family, which accounts for the invitation. The father is quite a wealthy man and has five sons but only this one daughter, and of course she is quite a favorite. Her mother says that she is not quite eleven years old, but we think that she must be that old judging by her looks and size. Her name is "Beautiful." She is not exactly that, but is a nice looking girl and a very sweet one.

The groom is fifteen years old and is the son of one of the government school teachers in Damoh. His mother is a teacher too, and happens to be teaching the class in which the bride is learning to read. The ceremony was a long one and I could not remember all of the details if I tried, but I will try to tell some of the most interesting things. In the first place they told us to come at midnight, so we drank coffee to keep us awake and went at the appointed time. When we arrived, most of the household were asleep, so we sat and visited with the bride and her mother. We wanted them to sleep as we knew they must be tired after their days of preparation and celebration, but they would not do it, so we talked, asking them about their various customs, and they were just as interested in hearing about ours. It seemed very strange to them that our young people were allowed to see each other before marriage.

Then they showed us the beautiful green satin skirt embroidered in colors, and the green and red silk head covering, which constituted the bride's wedding gown and was the gift of the groom's parents. She had also been presented with a great deal of jewelry. I think there were three pairs of heavy silver anklets and as many bracelets. Then there were several pairs of black glass bracelets and ornaments for the head. Some of these were silver and some gold, all gifts of the groom's family. One of the gifts was an egg-shaped gold affair with a red set in the top of it. This was braided by a string into her hair, and the other head ornaments were worn farther down on her forehead. There was also a pair of large gold earrings which her own father and mother had given her.

About four o'clock in the morning the wife of the barber came and began to prepare the girl for the ceremony. She combed her hair and then put on her wedding garments. It was amusing to hear the girl object when they pulled her head covering down over her face. Up to this time she had probably never had to think of having her face covered before people and she did not like it a bit, especially since it was going to cover up her beautiful jewels. But it was necessary for her to have her face covered before her husband and his people who would be present at the ceremony.

After she was ready and a place had been prepared out in the courtyard, she was led out and different ceremonies were performed by the barber's wife. Her forehead was decorated with red colors and during this ceremony the barber's wife had the chance to ask the representative of the groom's family for a present, whatever she chose. It was money and he gave it to her. This was her compensation for her services. After this was done, the bride was led to another spot in the courtyard and seated on a little piece of wood. Then five women gathered around her and held a red cloth above her head. They then took a cord and wound it around among their hands five times, singing all the time. After this the cloth was laid aside and the string which they all held was lowered and the bride had to step over it, then it was raised over her head and she stepped through under it. This was repeated five times. We learned afterward that the worship in the marriage ceremony was in honor of fire, water, air, earth and sky, so that everything was done five times.

About daybreak the family priest came and had what he needed made ready. He had them bring several substances, such as flour, rice, butter and salt, and then he put each in a little dish, made by fastening leaves together. During the ceremony a portion from each dish was sacrificed to the five elements worshiped.

After a little while we heard drumming and knew that the bridegroom and his party were approaching. The bride's mother went out to meet him and escorted him into the courtyard where the ceremony was to be held. No one would have known that it was the bride's mother, however, if it had not been the custom, because her face was covered by a heavy cloth, since she had to appear in the presence of men. As soon as she had taken the bridegroom to his seat, she went back into the house and was not seen again, except when she had to appear for her part in the ceremony.

Right here I think I might describe the groom's wedding garments. They were anything but beautiful to us. His coat

Programs for Triangle Clubs

January to June, 1923

THEME—INDIA

First Month:

THE LAND AND ITS PEOPLE

1. Song.
2. Prayer.
3. Business.
4. Bible Study.
5. "India on the March."
6. Talk by Superintendent.
7. Poster for the Day.
8. World Call Story.
9. India in Art.
10. Circle of Prayer.
11. Offering.
12. Benediction.

Program Helps:

1. Program Booklets 5c each, 50c per dozen.
2. Bible Study Leaflet 3c.
3. India Through Cortiscope 65c.
4. Disciples of Christ in India 6c.
5. India on the March (paper) 50c.
6. Pictures on Our Work in India 10c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.25. Additional Program Booklets should be ordered as needed.

Program Suggestions:

1. Program Booklets—Each society will need from three to six Program Booklets for committee use. Many societies will wish to provide a Program Booklet for each member.
2. "India Through Cortiscope" is a new, most interesting and attractive program feature. The cortiscope pictures, featuring the people and the land of India, are real works of art with information and story material printed on the back of each. These will be used on each program for the topic, "India in Art."
3. The "Talk by the Superintendent" for each program will be prepared from the booklet, "Disciples of Christ in India."
4. "India on the March," the new mission study book for intermediate young people contains a wealth of interesting and instructive material. All groups of intermediate young people should have the advantage of these excellent studies. Certain chapters are designated for review on each program. Assignments and outlines appear in the Program Booklets.
5. A "Poster for the Day" is to be prepared for each meeting. A set of pictures on our work in India is provided for poster use. Suggestions on the making of the posters appear in the Program Booklet.
6. Each program calls for a "WORLD CALL Story." For the January meeting, "A Hindu Wedding in Damoh," appearing in this issue, may be used.

was rather long and straight with about as much fit as a "Mother Hubbard" dress, and sewed on to this was a rather full skirt. This whole costume was made of material about like calico and was a bright yellow color. At the bottom of the dress could be seen trousers of the same sort of material but of a bright *red*. Now wasn't that a color scheme? On his head he wore a sort of crown-shaped affair with streamers hanging down from it. It looked as if it had already served its time at weddings.

The family priest had as his assistant the family priest of the groom's family. He did not do any of the active worshiping, but read different selections from their sacred books. It may be interesting to know that at least twice during the ceremony the priests stopped to go to the other side of the room and take a smoke. One good thing about the Indian way of smoking is that one puff does them for a while, and then they pass the pipe around among their friends. They do not put it into their mouths as people in our country do, but smoke through their hands.

The ceremony was very long drawn-out. It consisted in each case of offering some foodstuffs which the priest had prepared to these five elements. One priest conducted the worship while the other one kept repeating quotations from their sacred literature. First the father of the bride had to go through all of this, next the groom and the father together. Then the bride was brought out of the house and a cloth was put down for her to walk on from the porch out to the middle of the courtyard where the altar was. She then made her offerings to these various gods and then her mother came and went through it all. This was meaningless to us and seemed so to them, too, as everyone sat visiting, paying little attention to what was going on. After a while they tied a cloth which the groom had around his neck to one which the bride wore and that signified that they were then husband and wife. They both got up and marched around the fire, and the priest poured some flour into the groom's hands. His hands were a little above the bride's and he held them open, so that the flour fell from his hands into hers. From hers it fell into the fire. They said that this was to signify that he was to earn the food and put it into her hands, then she was to cook it.

At this point the friends began to bring

—Photograph by S. G. Rothermel.

A Christian Wedding

Left to right: Mr. Bierma, Mrs. Springer, Suchatti Bai, Moharma and Mr. Thomson. Notice the garlands.

—Photograph by S. G. Rothermel.

A Hindu Groom on the Way to the Home of His Bride

their gifts. Some water made sacred by being used in the ceremony was poured into a large brass plate. As each brought his gift he first dipped his hands into this water, then touched the groom's feet three times and then the bride's feet the same number of times. Then he either handed the groom the gift or dropped it into the plate of water. I might say that most of the gifts were money, in small amounts. Each one had to give something to the priests and also to the barber who had prepared the boy and was looking after him. The barber's duty is something like that of chaperon. It was so amusing to see the fuss he made if anyone omitted giving him a gift. He would catch hold of them and make them hand over something.

By this time the sun had risen and we had to send home for our sun hats as we had not expected to stay until the sun was up and so had not come prepared. We were a tired, sleepy and hungry lot when we arrived home at 9:30, but we were glad to have been able to see such an event in Hindu life.

The bride and groom were to remain in her home that day and to go to his home on the following day, where they would stay four or five days. At the end of that time the girl was to go home to stay a few years, until she should be old enough to go back to her husband. That does not mean old enough according to our views, but until she is thirteen or fourteen.

One of the bride's brothers, about fourteen years of age, furnished us a great deal of amusement. He is learning English in school and was very anxious to practice it on us. Some of his expressions were very funny, but he was very entertaining and was willing to tell us all about things. When it was time for his sister to come out to take her part in the ceremony, he said, "Now, my daughter is coming. Oh, I mean my father's daughter. I made a very great mistake." When he was telling us that one of his brothers who is in government service had had to leave before the time of the wedding, he said, "My brother had to go because he did not have too much leave." Anyway, he was a kind, bright boy and I suppose he found as many funny things in our Hindi as we did in his English.

How sad such an event is when one stops to think of it! The school days of this little girl are over now and she is only in the first grade. Her free, active life is done with and she will have to remain in the house and always cover her face when her husband or any of his male relatives are about. In a few years she will have to enter upon her household duties in the home of her father-in-law and who knows what sort of treatment she will receive! Worst of all is the possibility that even before she goes there her husband may die and then she will always have the curse of widowhood upon her, than which no fate could possibly be worse in this country.

Miss Mary Louise Jeter

Who sailed for India August 16 on her second term of service. Miss Jeter is the Living Link of the First Christian Church, Baltimore, Maryland.

Woman's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the apostle to the Gentiles. It is characteristic of the great apostle, but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent—being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

Real Wealth

Philippians 3:7-8

MORE than three centuries ago a fleet of Spanish sailing vessels cast anchor off the coast of Florida. The crews landed in smaller boats and began at once a search for gold, which they had heard was to be found in unlimited quantities in the new country. It was not long until a band of them discovered what seemed to be gold dust. Day after day for several weeks they labored, loading the ships with it until they could find room for no more. Then back across the turbulent Atlantic they sailed, talking all day long of the things they would do with their newly found wealth, dreaming at night of the luxury it would buy for them. While the voyage was a rough one the sailors were happy and did their work most willingly because of joyous anticipations.

Upon arriving in Spain a simple chemical test revealed the disappointing fact that that which had glittered like gold was only worthless sand and the ships were emptied of their burden by a most dejected crew of sailors. "All is not gold that glitters," and what seems to be possessed of value untold may prove utterly worthless when it comes to the test.

Not only are values deceptive but they vary according to the standards employed in measuring them. What may be counted as essential to our own happiness and well-being today may be abandoned as superfluous tomorrow. What from one viewpoint may appear of great consequence, from another may seem most insignificant. A pond may be considered an imposing body of water by one who lives in an arid land, but to one whose home is within sound of the eternal roar of the ocean a pond is scarcely to be noticed.

Now there was a time, according to Philippians 3:7-8, when Paul counted certain things as of great value. He calls them "gain." And according to the highest standards of that day, standards which prevail even today, these gains were altogether worthy. May we note a few of them?

Paul was brought up in Tarsus, a city of importance, in a family claiming place and possessions. No doubt he was of the aristocracy of that city. His was one of the leading families of the community, respected and honored. Sufficient money for every necessity and a surplus for the luxuries of life was early at his command. Is one not justified in a pride for a worthy family and is not money for life's needs to be desired?

In addition to this he had education and culture. Indeed he was trained in the finest of schools, "at the feet of Gamaliel in Jerusalem." He went to the center of learning for his education that he might enjoy the best.

That he came from a family which stood high religiously and belonged to an ecclesiastical aristocracy which gave him entrance into coveted religious circles in Jerusalem no one can doubt. Surely these were "gains" according to the common standards of his day and ours.

But there came a day when, because of an experience, he counted these things as loss. On the Damascus road one day there shone forth a glory so effulgent that all other glories vanished. When Paul met Jesus he revised his standards, and things which had stood out as supremely essential took a place of secondary importance. After that, but one thing was needful: "That I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." From that day on until his spirit joined with Christ in death, everything was subordinated to winning Christ. He counted ecclesiastical preferment as valueless, he gave up home and friends, he sacrificed wealth and high position and the praise of men that he might be found in Christ.

According to Paul's new standard, Christ is the sum total of all values; to possess him, the highest aim of man. Above all other accomplishment and attainment, however noble and praiseworthy, is the accomplishment of Christian service, the attainment of Christ.

In him there is life and joy and peace. The noblest aspirations of the human soul, the highest ambitions of the mind of man are inspired by the indwelling spirit of Christ. When he dwells within the heart righteousness becomes indigenous, it grows normally from the deep soil of the spirit. It is not artificial and formal and cold.

The reign of Christ in the heart makes good fathers, mothers, children, citizens, merchants, laborers, professional men and rulers. It lifts the whole social order. When men possess Christ, ambition to be useful constrains to ceaseless activity, joy springs eternal, peace abides and social relations are purified and ennobled. Without him earthly pleasures pall, unrest disturbs and evil stalks the land.

Paul was right. There may be many worthy ambitions, but to gain Christ and to be found in him is above all the noblest aspiration of the soul, compared with which all other things are to be counted as loss.

C. M. YOCUM.

SECOND YEAR PROGRAM

Applied Christianity or the Missionaries at Work.

SEVENTH MONTH

Dawning Light for Island Peoples.

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE

Hymn
Bible Lesson
Prayer

SPECIAL MUSIC OR HYMN

STUDY:—OUR ISLAND MISSIONS

1. A New Day in the Philippines.
2. Coming Harvests in Jamaica.
3. Porto Rico and Christian Democracy.
4. Pictures from Island Missions.

DISCUSSION

ECHOES FROM EVERYWHERE OR HIDDEN ANSWERS

CIRCLE OF PRAYER

Pray that Christian foundations for democracy may be strengthened in the Philippines; that native Christians may become steadfast, filled with faith and zeal. Pray for the work and workers in Porto Rico. Pray for the new workers in Jamaica, and that love and zeal may increasingly characterize the lives and work of both the missionaries and native Christians.

OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Pictures: A series of 12 pictures presenting conditions, missionary work and missionaries in India, 10c.

Books: History of the F. C. M. S., pages 112, 324; History of the C. W. B. M., pages 68, 103; Foreign Survey, page 113; Home Survey, pages 139, 141.

*Note: This series of Bible studies may be substituted for "Women of the New Testament" if preferred.

Tried and Found Helpful

THE woman's societies of the Christian churches of Detroit are organized into a missionary union with four all-day meetings a year. It makes for education, inspiration and a better acquaintance among the women of all the churches.

The Woodward Avenue Church, Detroit, has a missionary day each month. The women meet at 10:30 for the executive session, followed at 11:30 by a mission study class. Luncheon at 12:30, served by the division which furnished the program of the preceding month, leaves time for the regular afternoon meeting from 1:30 to 3:30.

The church also has a "missionary night" the third Wednesday night of each month. The last one began at 6:45 with lantern slides on Mohammedanism. This was followed by a prayer meeting on missions led by the chairman of the missionary council and this by the two WORLD CALL playlets. The Sunday school has agreed to place *King's Builders* in each child's home to be paid for from its treasury.

The Union City, Indiana, Circle celebrates its December meeting with a six o'clock dinner. They also have a mother's meeting and a picnic each year and for a number of years have conducted a sunrise prayer meeting.

An Indiana society boasts of this recipe for a "Missionary Pie."

"Echoes from Everywhere" were used. Strings came from the center of the pie and were drawn to the outer edge to mark the pieces. You pulled a string and got your piece of pie—an "echo." Two or three minutes were given for "digestion" and then we had a circle of pie. We never fail to use the Hidden Answers, which are always answered and we have such good talks from the leaflets.

Put a poster in the lobby of the church to announce the monthly meetings of the society. For the November meeting a successful poster was a silhouette of the Dark Continent placed in the upper left corner of a sheet of cover paper and below it a big white interrogation point. At the bottom of the sheet a statement of the time and place of meeting.

All Nebraska societies are asked this year to make an "Intelligence Test" a feature of each meeting. These tests are based on information which may be found in the state paper, WORLD CALL and the annual report.

The Northside Church, Omaha, Nebraska, reports eight members who did not miss a single meeting of the missionary society last year. They want to get on to the state honor roll, which Nebraska is keeping.

The Omaha and Council Bluffs, Nebraska, Federation of Missionary Societies is doing two particularly good things this year. They are having a brief lesson on parliamentary law at each meeting and they are using their own women quite largely on the programs. A very bright woman from Council Bluffs edits (?) a federation paper which is very clever and which may be made very useful. This organization also plans that one number of the program shall be a "surprise."

The Tabernacle Church, Lincoln, Nebraska, holds an annual birthday meeting in December in honor of its organization. The meeting is made an occasion for reviewing the work of the year, for a bit of the history of the local society and for a real party with candles and other accessories.

Odell, Nebraska, will try to make its share of gain in WORLD CALL subscriptions through its missionary society. Each woman is pledged to add one subscriber. Personal work tells.

Miles of Smiles

By MRS. RALPH LATSHAW

WHERE did they begin? At a conference of officers and state workers at the College of Missions, Indianapolis, Indiana.

How? Something of a miracle in itself! Atmosphere suggestive of sighs and tears and fears and burdened prayers in Graham Chapel, where the picture of Christ illuminated, caught the eye and held the attention, and then later the rainbow report of the committee on celebration of the Jubilee! Golden at that! Characteristically a woman's report, everything planned in orderly fashion to the last detail.

Can you not visualize the very "shininess" of the five hundred brand new organizations? Doesn't your heart thrill at the prospect of fifty thousand new members? Don't you see the neat stacks of WORLD CALLS, fifty thousand of them, and their younger companion, *King's Builders*, five thousand here? Those units of fifty dollar gold bonds aggregating one million of dollars? And fifty new buildings? Smiles, miles of smiles! Why not? Take Paul's word for it. "Rejoice in the Lord alway, and again I say, rejoice!"

No wonder the smile commenced to serve itself and find its way, its irresistible way, through promotional department (no delay there), serious executive committee and astonished board of managers. It recommended itself right through the indefatigable committee on recommendations, happy indeed to find something cheerful and constructive to recommend. It gladdened to the point of enthusiastic approbation the hearts of those in Winona assembled.

A thousand reasons in these smiles. First of all, and a bit wistful this one, the loving little lassie all but forgotten, who struck the match at least, by asking *where* a box of donations might be sent, only to learn that the women had no organized work. And again, for the consecrated woman who knew from what source to obtain the wisdom she sought, and won the victory for the organized womanhood of the Churches of Christ on her knees! For the good men, liberal for their day and age, who told her that her inspiration was of the Lord's kindling and no man could quench it. May their tribe increase. For the great plea for Christian unity, with its only possible program and its strenuous demand for liberty in Christ. We are happy that it has been given to us to strengthen the church in her missionary endeavor and grateful for the faith that has enlarged as "God has given the increase."

Thankful we are for such lessons in stewardship of life and talent and gold, as only the world's dire need could have taught us. Rejoicing in our own missionaries whom we have sent forth with tears that have changed to smiles as we watched them growing like "trees planted by the rivers of water," prospering in whatsoever they were doing. Prospering so greatly indeed that our dimmer vision, our more sluggish hearts and our altogether laggard purses, could hardly keep the pace. We glory in the gospel that has lifted hideous burdens of illiteracy, cruel caste and custom from broken-hearted women and children. We sing praises as the shadows flee, as the pall of fear is lifted, as souls dwarfed by sin grow "into the measure of the stature of the fullness of Christ." We are happy in the privilege of sharing increasingly and unitedly the whole task of the church wherever our Master outlines it. We exult in the completeness of the Great Commission with its superb and unescapable program of preaching, baptizing and teaching. We exclaim over the opportunity of furnishing Christian leadership through united effort in Christian colleges. We are looking forward with joy to building for the Kingdom and prize our membership in the "Nehemiah guild!" Already the "gate" in South America has been assigned to Ohio; one in China to Iowa, and the other states have their secrets!

Smiles, miles of smiles! One for the Jubilee, another for God's opportunities and another for his promises. We'll smile our way through to victory in nineteen hundred and twenty-four, for surely "the good hand of our God has been upon us" and "a Jubilee shall that fiftieth year be unto you."

Hidden Answers

1. What woman has been active in the woman's work since the beginning?
2. Tell something of the beginnings of the woman's missionary society.
3. What will happen if each missionary society thinks of itself as the original group of founders?
4. What is our first and greatest duty in the missionary enterprise?
5. Give the story of the Indian girl.
6. What is a church school of missions?
7. What is ministerial relief?
8. What is the difference between Christian Homes for the aged and homes controlled by the state?
9. How was one of the guests in a home for the aged disciplined?
10. Give the story of a "scattered disciple."
11. Why does it seem that there are no middle aged women in Tibet?
12. What are some of the social service activities at the College of Missions?
13. Describe a Hindustani Christmas.
14. How is an Indian bride prepared for her wedding?

The Latest Word on the Golden Jubilee

The plans and dreams of the states as they came by a last minute wire to World Call

One Tenth as Her Share

Illinois accepts one-tenth of Jubilee aims for new societies, new members, WORLD CALL and *King's Builders* and heartily endorses the campaign to raise one million dollars for buildings and equipment. We will go on record at our state convention as to the amount we shall raise for an Illinois building.—Mrs. Lulu Hunter.

Translating Love Into Money

Mississippi will take a worthy part in our Golden Jubilee. Definite plans will be announced later. Buildings in our mission fields are our concrete representatives. We are appalled over the need of buildings. Let our giving be joyous, translating our love for the missionary cause into monetary value.— Mrs. J. A. Safley.

A Word to the Wise

How kindly you have said, you who help those women who have labored with you in the gospel, that their price was above rubies. And you have said emphatically, "Give her of the fruit of her hands and let her own works praise her in the gates," so we come to you, our brethren of the pulpit, and ask that you help us launch our Golden Jubilee by giving us a great Woman's Day on December 3. Some of us would like to present the work we are doing ourselves, some of us would ask our preachers or outside speakers, but all of us want the offering taken on that day, because it is Woman's Day.—Mrs. R. S. Latshaw, Missouri.

To Join Heartily

South Dakota has yet had no meeting to formulate plans for Golden Jubilee but expects to observe Woman's Day and also to join heartily in both working and praying for the carrying out of the Jubilee program for 1924.—Margaret Kelly.

A Convention Vote

Women's missionary convention, South Carolina, voted to raise $2,500 for Golden Jubilee.—Mrs. Nellie Miranda.

To Hallow the Anniversary of Dr. Shelton's Martyrdom

Two hundred Kansas churches will observe Woman's Day simultaneously, December 3, inaugurating Golden Jubilee with twenty per cent membership increase that day. Gold pennant for every society reaching increase aim. Golden Jubilee aims: 1,500 membership increase each year; 1,500 WORLD CALL increase; $25,000 Shelton Memorial Tibetan Orphanage, by 50,000 personal gifts, February 17, 1923.—Alma Evelyn Moore.

Membership Campaign Begun

Iowa has already begun campaign for 5,000 new members for Golden Jubilee. Building of a Christian high school for Chinese girls in Nanking is our first financial objective. We enter into plans with all our hearts and hope by the help of God and our loyal workers to succeed.—Annette Newcomer.

Eager for the Task

In Louisiana all organized points will observe Woman's Day, announcing the purpose and aims of the Golden Jubilee. The chairman of woman's work of the state and four district secretaries will visit unorganized points to assist with Jubilee program. We are few in numbers but eager for the task.—Mrs. O. W. Nash.

A Booster Meeting

Pennsylvania's part in the Golden Jubilee celebration includes a booster meeting and workers' conference, December 5-7. An attempt will be made to put on church school of missions in at least ten churches in the state. Aims for 1922-24: Twenty-five new societies; 1,500 new members; 500 new WORLD CALLS; 200 new *King's Builders;* total offerings $40,000. It means hard work but we expect to begin at once.—Ethel B. Jenkins.

A State Secretary at Work

It is the purpose of the state secretary of Maryland, previous to Woman's Day, to get into touch with every society, either by personal visit or letter, urging them to observe the day and to bring to the attention of every church the Golden Jubilee and its aims. The state board expects to hold a meeting in the near future to formulate plans.—Margaret E. McCauley.

Jubilee Missionary Societies

Minnesota district women meet November 9. Planned that all churches observe Woman's Day and that all churches not organized have Jubilee missionary societies; adequate gains in membership; double WORLD CALL subscriptions and *King's Builders.* Financial aims for Jubilee, South Dakota and Wisconsin conferences later.—Ada L. Forster.

One Foreign Building and One Home Building

Through sixteen district conference luncheons with district and county secretaries as hostesses to which are invited one representative from each woman's society, circle and unorganized church and the superintendents of each triangle and boys' and girls' organization in the respective districts, Indiana is presenting the Golden Jubilee plans and urging the observance of Woman's Day in every church in the state. Hope Indiana may undertake a worthy share in the Jubilee aim to the extent of one foreign building and one home building.—Mrs. J. D. Case.

Jubilee Slogan

Colorado plans to have every society observe Woman's Day; more new members; more new organizations; more subscriptions for WORLD CALL, and Jubilee plans before every church. Jubilee slogan: $10,000 for a Colorado building.—Mrs. H. A. Hackett.

100% Observance of Woman's Day

Michigan purposes to have one hundred per cent observance of Woman's Day launching Golden Jubilee. Count on Michigan having a worthy part in the Jubilee.—Mrs. H. B. McCormick.

Will Assume Her Share

Texas societies will present Golden Jubilee on Woman's Day. Texas will assume her share in the missionary undertaking. Expect to put definite challenge before our people at state convention.—Mrs. Colby D. Hall.

A Good Way to Remember

Southern California is planning to observe Woman's Day and launch the Golden Jubilee in a way worthy of the great challenge that comes to us from the aims of the Jubilee. We will have first the largest numbers of societies, circles, triangles and Junior Endeavor societies observing the day; second, the largest increase in membership; third, the largest offering; fourth, the largest outpouring of prayer for the success of "Our Jubilee."—Mabelle Metcalf

Will Do Her Part

Count on New England to do her part. We want a share in the fiftieth anniversary celebration of our beloved Christian Woman's Board of Missions. We are planning to celebrate Woman's Day the first Sunday in December as usual.—Mrs. R. W. Robinson.

A Real Birthday Celebration

At the Ohio state convention the women voted this year to raise funds for a girl's school in Asunción, Paraguay, the Mary Lyons Hall, in honor of Miss Lyons' thirty years' service as state secretary. The first gift event was Miss Lyons' birthday celebration, October 29; the second state gift time is the first week in January, when a deep prayer spirit shall pervade all its actions and gifts; the third will be the first week in May, when we shall celebrate the completion of funds, ready to present the gift at the state convention in May, 1923.—Mary A. Lyons.

Every Woman a Member

Prince Edward Island plans for at least two new woman's societies; one reorganization; at least ten per cent yearly increase in offerings; seventy-five per cent members taking WORLD CALL and every woman in the church a member of a missionary society.—Hazel J. Wright.

Forward-Looking and Forward-Going

The Jubilee plans of New York and New Jersey are not definite made, but will be launched on Woman's Day. All are ready to participate. New York and New Jersey are forward-looking, forward-going in the King's business.—May Schneider.

SPOKANE UNIVERSITY

From Jamaica

By ANNA R. ATWATER

WE SEND greetings from the Island of Jamaica. The writer, in company with her sister, Miss Harriet E. Robison, and five splendid new missionaries, Mr. and Mrs. Leslie Matson, Mr. and Mrs. Vere Rogers and Miss Agnes Maguire, set sail from New York on the eighteenth of October and reached Kingston, the capital city of Jamaica, on October twenty-third. Mr. and Mrs. Matson brought with them their little four-year-old daughter, Jean Marie, and Mr. and Mrs. Rogers their fifteen-months-old Vera Frances.

The sea registered its conduct as "moderate" during the first two and one-half days and the rest of the journey was put down as "calm." What matter who of the group were seasick? It is hardly fair to tell. Suffice it to say we are all well now.

S. H. Bartlett, who, with Mrs. Bartlett, has been in this field for nine months, with some of our good people from the churches, met us at the wharf and brought us all out to the beautiful mission home at King's Gate. This home bears the honored name of Burgess Place.

Hospitality has characterized the very atmosphere of this place through the years. Mr. and Mrs. Bartlett, finding their family suddenly grown from two to eleven, may feel their ingenuity somewhat taxed, but their good cheer, their hospitality and their delight in the coming of reenforcements seem to be without limit.

Burgess Place was the home of Mr. and Mrs. Neil McLeod, and over in the King's Gate churchyard, just adjoining, is the grave of Brother McLeod. Soon after our arrival we stood beside that grave and remembered. It is just a little more than sixteen years since we stood in that sacred place. With us then were Mrs. Helen E. Moses and W. F. Richardson, and those who received us into their hearts and home and led us out to God's Acre were our faithful missionaries, Mr. and Mrs. C. E. Randall. The spot was dear to them for their daughter Muriel's burial place was there. The next year after our visit their son Frank was laid to rest beside his sister. In just a few more years "Father Randall," as he was lovingly called by many, was placed beside his children. The four graves are planted over with flowers, fenced in by a neat iron fence and tenderly cared for by our people. How could we fail to remember?

Paul might well plead with us to forget the things that are behind, the things that hinder our movement toward the goal. He surely never meant for us to forget the things that enriched our lives and that bless us still when we remember.

Jamaica has a marvelous place in the history of our people. If the story were but rightly told it would thrill us and inspire us anew. Do our people realize that Jamaica is our oldest foreign mission field? It is, and some of us recall our childhood vision of Ethiopia stretching out her arms from this far off island, pleading with us to come over and help her.

It is written in history that some time before the Civil War the American Christian Missionary Society was supporting a little work on this island. Several churches were started. Hard times followed with the war and our missionary society was forced to withdraw help. The little congregations, in much weakness, held together, and ever and again sent out their appeal for help. This appeal was one of the first that came to the Christian Woman's Board of Missions when it was organized in 1874. Four definite calls to service came to this new organization, and they were urgent calls, representing great needs and offering great opportunities. But Jamaica's call was first to be answered and Jamaica became the first field of endeavor of this new society and the first foreign field where a permanent work was begun by our people. In these days of preparation for the Golden Jubilee of our woman's work, Jamaica, the first born, shall not be forgotten.

What a welcome awaited the new missionaries who came with us! The people of our churches here were eager for their coming. Our Jamaican ministers longed for them, and Mr. and Mrs. Bartlett, who were our only missionaries on the field, had been insistently pleading for reenforcements. And the missionaries see the field with the deepest interest and with eager expectancy. They have caught the vision.

Three evenings of this first week we have been greeted by crowded houses at our Duke Street Church in Kingston, at our Torrington Church, just at the edge of the city, and here at King's Gate, four miles out. The joy and the enthusiasm of these meetings have been most gratifying, and they give promise of good things to be. The people here can speak to us and we to them without an interpreter, and, as best we can, we have all been bearing to these assemblies the greetings from our home churches. A good many of them read WORLD CALL and are in touch with all our work.

We have taken several trips out to see some of the other church buildings and have enjoyed the wonder of the mountains, the rivers and the beautiful vegetation. Two days we have been in earnest conference with our Jamaican ministers, some of whom you know quite well by name, for they have served their island home with us for a good many years. The days are crowded with planning and doing. They are good days and we hope they may be blessed of our Father for the furthering of his cause in beautiful Jamaica. At another writing we shall speak further of the work and of our plans for its future.

The Woman's Missionary Society of the First Christian Church, Oklahoma City, Oklahoma

Which has supported Miss Mary Kingsbury for fifteen years as their living link in India. This photograph was taken at the time of Miss Kingsbury's visit in 1921. Mrs. Cora D. Hammett, the president of the society, stands to Miss Kingsbury's left; and back of Mrs. Hammett, on either side, are the treasurer, Mrs. C. P. Smith, and the secretary, Mrs. C. H. Everest.

WOMAN'S DAY IN ALL THE CHURCHES

SUNDAY, DECEMBER 3rd

Woman's Day among our churches has been observed for more than a quarter of a century. It is a high day. On this day there is brought to the attention of all the churches the work, the ideals, the dreams, the realization of things accomplished by the women. Women dream, and their dreams come true. Women pray, and it comes to pass.

POINTS TO REMEMBER IN THE OBSERVANCE OF THE DAY

(1) Make an enthusiastic announcement on Woman's Day of the Golden Jubilee Celebration. It is in honor and memory of fifty years of organization of the woman's work in the church. The aims are as follows:

1874—GOLDEN JUBILEE—1924

AIMS

500 New Organizations.
50,000 New Members.
$1,000,000 Jubilee Offering.
50 New Buildings.
5,000 New King's Builders Subscriptions.
50,000 New World Call Subscriptions.
$50.00 Gold Bond Unit.

Make the announcement strong and vital.

(2) Enlist as many new women as possible as members of the Woman's Missionary Society.

(3) Give the following program:

PROGRAM

"REMEMBERING THE PAST, WE BUILD FOR THE FUTURE."

SONG—"O Zion Haste."
SCRIPTURE—Matt. 28:1-8; 16-20.
PRAYER—
SONG—"To the Work."
ADDRESS—"Remembering the Past."
ADDRESS—"We Build for the Future."

The addresses on the program should be made by women or returned missionaries, if available, or the minister. In case there is no missionary society in a local church, it is urged that the day be celebrated anyhow and the Golden Jubilee announced.

(4) Take the Woman's Day offering. The offering this year is not for the Golden Jubilee Fund but for the regular work, as in the past. It is needed to help support the following work.

(a) 151 home missionaries in 40 states and 7 provinces of Canada.

(b) The education of nearly one thousand mountain boys and girls in our mountain schools.

(c) Guide and educate hundreds of Negro boys and girls in our Negro institutions.

(d) Help evangelize "new Americans," Orientals and Mexicans within our borders.

(e) Help support about 335 foreign missionaries, with 1,500 native helpers, in ten great foreign fields.

(f) Care for about 465 orphan children in the homeland and as many or more on foreign fields.

Tens of thousands of loyal women around the world will be working and praying and giving to help make Woman's Day, December 3rd, the greatest in the history of the organized work among the women.

As soon as the offering is taken, have the treasurer of the Woman's Missionary Society forward it to

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 Locust Street ST. LOUIS, MO.

Three Successful Programs

By MRS. R. W. JENKINS

Announcement Party

"ALL the world loves a lover," and all girls love an announcement party, so when the members of our girls' circle received an invitation with Cupid on it and the words, "Be sure to come to the Girls' Circle Tuesday and give Cupid a hearty welcome," they were all excited and could hardly wait for the day.

The church parlors were suitably decorated in cut flowers and potted plants. To add to the mystery of the occasion, three of the girls were wearing new diamond rings on their left hands, and so quietly had the plans been kept that every one was guessing as to the fortunate girl.

The following program was given: Bible Reading—Eph. 5:22-33.

Prayer—For the sanctity of the home and loyalty to the church.

Marriage Customs of the Eskimo.

The Chinese Bride.

American Indian Courtship and Betrothal.

When the Ox Cart Comes (Hindu Wedding).

Polyandry (Tibet).

A Filipino Love Affair.

Forms of Marriage for the American Girl.

Announcement of Approaching Marriage of One of the Girls.

Solo. I Love You Truly.

Presentation of Bride's Book.

Circle Benediction.

Poster Meeting

Another meeting of the girls' circle which was much enjoyed was a Poster meeting.

The Circle superintendent invited the girls to her home to spend the day. She had several sheets of cardboard, India ink, pens, scissors, rulers, pencils, water color paints and a large stack of missionary magazines all ready for the girls.

When the guests arrived they drew for partners, had their countries assigned and started immediately to work looking through back numbers of WORLD CALL and *World Outlook* for suitable pictures. The couples vied with each other to make the best looking poster, and they all did such excellent work that several of the posters won prizes at the poster exhibit at our state convention. The one on Africa deserves special mention as it was hand-tinted and was most attractive.

A buffet luncheon was served at noon, and during the afternoon a missionary talk was given by the superintendent on each of the posters.

Missionary Debate

A missionary debate makes a wonderfully interesting meeting, and especially so, if the contestants are really wide-awake, honest-to-goodness, 100 per cent missionary women.

We had one on "Resolved that home missions are more important than foreign missions." It was planned and carried out in a most businesslike manner, the judges were not members of the missionary society.

In handling the subject a review was given of all of our organized work both at home and abroad and the need for further enlargement in both fields. It was a most instructive and helpful meeting.

One thing we still lack; not only we, but the whole brotherhood. The young men of our churches have not had the careful oversight and training which we are giving our young women. Men must be found who are willing to give of their talents to develop young men in missionary activities.

We have tried to make a threefold appeal, to the spiritual, the intellectual and to the social life of our young people, by making our programs just as attractive as possible and by having at each monthly meeting a social as well as a devotional period. Last June we had a most impressive graduation service from the Triangle club into the junior circle. It was held on Sunday evening, the church being beautifully decorated. An address was given by our state secretary. The girls were given public recognition to make them feel that the cause of missions is a real worth while service.

The work has not been at all spectacular. It has taken earnest, persistent effort on the part of Christian men and women to make the church as a whole feel its responsibility in carrying out the great command of our Lord, "Go ye."

An Iowa Church Made Missionary

By MRS. E. C. SMITH

THE church at Newton, Iowa, has striven for years to make every woman in the church a missionary woman. While we have not attained this ideal we are still hopeful. We have in our membership approximately three hundred and twenty-five girls and women, and through our various organizations we have reached two hundred and thirty-five of this number.

There has always been a missionary society in the church and to those women, about six in the beginning, is due in large measure the missionary work of the church. All honor to those faithful women who met once every month, sometimes four of them and sometimes more. Always they had a meeting, paid their dues and prayed for more workers, and now we have one hundred and twelve members and many earnest workers in our woman's society.

No other one thing has been more helpful than our living link. After years of planning we reached our goal, and Minnie M. Johnson was sent as our representative to India. While Miss Johnson was in [illegible] we felt the need of the cooperation of the young women, so we called them together, presented the plans, told them of the work and organized them into a circle to be known as the Minnie Johnson Circle. The circle now has twenty-four members. In due time another group of younger girls appeared in the church ready for definite service, and for them we organized a junior circle which now has an active membership of thirty-five. Another group of younger girls we linked up with the cause of missions in a flourishing Triangle club of thirty members.

In a survey of our work we found our real juniors were being neglected and that nothing was being done for our junior boys and girls. We set to work to find a leader for this age and now have a junior congregation organized to meet every Lord's day at eleven o'clock, with a membership of sixty.

Are you wondering, How? Who? How? By persistent effort, prayer and personal work. Who? No person is responsible for all of this work, but it has been accomplished by the earnest efforts of the minister and missionary women. In all of our younger societies we have capable women who are giving of their time and talent to this service, women who love the work and who realize that the church of the future depends upon the training of the young people of today.

Book Announcements

Prem Masih of Damoh. By George E. Miller. (Medical Missionary in Mungeli, India.) Price $1.00.

Prem Masih is a boy in a boys' orphanage at Damoh, India. Seoti is a dark-eyed, olive-skinned girl in a girls' orphanage, at Mahoba, India. Their meeting and what happened is a part of this interesting story. The next best thing to visiting Damoh is to read this book, for it tells in a very graphic way the everyday program of the orphanage, not seeking to hide the fact that in a group of nearly two hundred boys there must be more than one who is not altogether angelic!

In the Land of Sweepers and Kings. By Dr. Geo. E. Miller. Price $1.00.

Dr. Miller describes in a very interesting way the people of India, their way of doing things, their mode of living. The mission in which he does medical work is treated in many of the chapters, and a description of a number of the native workers is an important feature. As India is to be the theme for mission study for the fall and winter months, this book will be received with great joy by members of study classes and missionary workers.

China's Crossroads. By Dr. Elliott I. Osgood. Price $1.00.

From the beginning, Dr. Osgood has entered actively into the social and governmental life of his little city and has had a remarkable part in the shaping of sentiment and ideals for the young Chinese in his section. The chapters of this book have grown out of his rich experience in dealing with the people. Few can interpret the real situation in China better than Dr. Osgood. He has lived so long with the people that he "thinks" Chinese.

STEPHEN J. COREY.

Echoes from Everywhere

Akita Notes

We went to Karuizawa, the summer resort, July 23 and attended our annual convention from the 25th to the end of the month. Our convention was especially good. We all felt that we had made some real advances and had been able to plan in a better way for the work of the coming year. August was really a vacation month for me and I religiously rested. Our cottage, our wonderful view of the volcano, our sunsets and the enthusiasm of the younger members of our family made the summer of 1922 one to be remembered, and one in which was stored up much energy and inspiration for this year's work.

I came back to Akita on September 13, after spending a few days in welcoming my sister back from Canada. Since returning we have been right in the rush again, so that at times it seems almost as though the vacation was merely a dream and we had never been away at all. We counted twenty meetings in seventeen days. Street meetings during a festival began the work of the fall. It was a big crowd, with the street all lighted with huge lanterns, that never fail to bring back the old-time romance and mystery to a night in Japan.

We had six baptisms one Sunday morning, five men, and one girl from our Christain Endeavor society. At the next town, Tsuchizaki, we had a special three-night meeting, at which our local pastors did the preaching. The little church was filled each night with a splendid group of young folks and the new pastor was greatly encouraged with the opportunity that faces him there. We have been making great preparations for the special meetings to be held in October by Professor Watanabe of our Boys' Bible School. We have planned nine meetings for him and we feel sure of their success, because we know that he never fails us. He really is a very remarkable preacher, almost without equal in Japan.

Mr. McCall and the local pastors are visiting some seventy of the railway stations where they are given fifteen or twenty minutes to speak to the station workers. The messages must be short and direct for of course the meetings can only be held between the arrival and dispatch of trains.

There are all kinds of opportunities opening up before us for work this fall and we all are going into the work with renewed zeal and energy and with our hearts full of hope and joy in the service we are trying to render for our Master.

MARY F. LEDIARD.

Akita, Japan.

A Good Plan

I am preparing a book on each of our mission fields, with pictures of the missionaries and as many of the views of the work as I can get. I got the student notebook covers with removable leaves. On one side of a sheet I paste the pictures and on the other side clippings telling of the work in the different stations.

I am preparing one for each month. I can take the leaves out and tie with a cord, putting another set in. I started this for the circle to create an interest, and when the woman's society found out about it they wanted to use them also. When they have finished with them I keep them for my own reference.

MRS. ANNA VOORHEES.

Frankfort, Indiana.

(*Continued on page* 62.)

Interdenominational Mission Study Books Successfully Reviewed

By MRS. D. J. SCHNEIDER

FOR some years there had been a desire, on the part of the leaders of the woman's missionary society of East Orange, New Jersey, to take up the interdenominational study books, both home and foreign. The monthly missionary program seemed always to be too full; the multiplicity of women's church meetings made heavy demands upon time. Organized study classes were tried, both an afternoon and evening session were arranged one year in order to accommodate everybody. These classes met once a week for six weeks. Our experience was, that, regardless of an enthusiastic desire for such study, lack of time, weather conditions, sickness, multiplicity of engagements, affected the regular attendance, and often classes begun in enthusiasm dwindled to the faithful few. Last year a new plan was attempted. We held two afternoon Book Reviews, one in April and one in June.

A capable instructor was obtained. One afternoon was spent with the home book, one with the foreign missions book. The leader reviewed the books chapter by chapter and added to the study whatever items of later information she had been able to glean. The study of the foreign missions book closed with the pageant written for that book. This required about twenty minutes and proved a fitting climax, interesting in a very definite way about ten of the younger women who otherwise would not have given thought to the study of "The Kingdom and the Nations."

To assure a prompt attendance and a fellowship for the afternoon, the Ladies' Aid Society was asked to furnish a dainty one o'clock luncheon at a nominal price. The missionary society guaranteed a certain number for each luncheon, all guests making their reservation by the Sunday previous to the Book Review. This enabled the Aid Society to provide luncheon at slight cost and still make a small profit. Between sixty and seventy guests attended both luncheons and Book Reviews. While the study was in no way as thorough as a six weeks' course, we felt assured that in each review at least fifty women heard a summary of these books who would otherwise have had no knowledge of them. Several women of other communions and a number from our churches in Brooklyn shared in the afternoons.

These All Died in the Faith

Mrs. Annabelle Porter, September 28, 1922. Findlay, Ohio. A devoted member of Central Church and missionary society. Age 33.

Miss Virginia Davis, October 12, 1922. Martinsville, Indiana. Baptized by Isaac Errett at the age of twelve years. Life member of the Christian Woman's Board of Missions.

Mrs. Vilena Musgrave, September 30, 1922. Martinsville, Indiana. Treasurer of the missionary society for twenty years.

Mrs. Phil. Lambert, September 25, 1922. Kearney, Nebraska. Devoted member of the woman's missionary society.

Mrs. Velma Huddleston, August, 1922. Denver, Illinois. Faithful member of the church and missionary society.

Mrs. Melvina Shouse Holmes, September 4, 1922. Novelty, Missouri.

The Woman's Missionary Socia Union, Los Angeles, California

By Mrs. C. C. Sinclair

THE woman's missionary societie of the Christian churches of Lo Angeles and vicinity are forme into an organization called "The Wom an's Missionary Social Union," meetin quarterly at the various churches. Mrs L. J. McConnell of Wilshire is ou president. We convene at ten in th morning, closing at three in the after noon with an intermission of an hour an a half for a box lunch, the entertainin church serving one hot dish and th "drinks."

Our program, both morning and after noon, begins with a devotional service; brief business session in the morning followed by an able speaker. The sunn southland is always favored with visitor and we are able to obtain them for ou programs. A delightful feature of th session is the introduction of stranger those who come to tarry with us or ar only sojourning for awhile.

"An hour with the Pearsons o Mondombe, Africa" was a feature of ou September meeting, Dr. Pearson giving u an able address on our farthest statio in the Dark Continent. At the conclusio the various societies showered them wit useful gifts and a purse of nearly $10 Mrs. Pearson is one of our very ow California girls, having been Miss Utt of Covina.

The California School of Christianit was featured in the afternoon. Dr. Arth Braden, the new dean, C. C. Chapman, i founder, and F. M. Rogers, chancello speaking. The Union has a share finan cially each year in the support of th California School of Christianity. It al makes regular offerings to the M Home for the Aged at Long Beach an to Near East Relief.

Perhaps one of the most enjoyable fe tures of the Woman's Missionary Soci Union is the Christian fellowship that w experience when we shake hands and lo into the faces of those who are interested in the cause of our Lord and Master.

From the World Call Mail Bag

We are sorry not to be able to share all the enthusiastic letters that came to us as a result of World Call Week

Akron, Ohio.

You will herewith find my check for $192.00 covering one hundred and twenty-eight WORLD CALL subscriptions. I feel sure this campaign has stirred our people to the knowledge of the importance of having WORLD CALL in their homes, especially where there are young people.

MRS. JOHN TEEPLE,
High St. Church of Christ.

Chicago, Ill.

Enclosed herewith you will find $66.00 for forty-four subscriptions to WORLD CALL.

MRS. H. W. BROWN,
Englewood Christian Church.

Huntington, Ind.

Following you will find the result of our WORLD CALL Week—sixty-two subscriptions—$93.00. We are feeling fine over our campaign. Our official board of forty-four members are all subscribers to WORLD CALL and paid their own subscriptions. There are now one hundred and forty-five WORLD CALL subscribers in the Huntington church.

MRS. FRED GRAYSTON.
Central Christian Church.

Bossier City, La.

Please do not close our WORLD CALL list until you get our other list that is coming this week. Do not give me credit, for the success was achieved through the united efforts of all departments of the church. An active campaign was put on and a house-to-house canvass made by representative persons from every department. We feel that nothing can be said that would be too high praise for WORLD CALL.

MRS. T. J. SMITH.

Connersville, Ind.

We think the plan we are using for observing WORLD CALL Week is splendid. In the first place, we introduced WORLD CALL by using the poster program during Sunday school. Then we divided the town into four districts with a captain and six helpers to each district. A list of names was secured from the office and each captain was furnished with a list of names and addresses. These were divided among the helpers. We made a thorough canvass and no one was missed. Sixty-six subscriptions were forwarded from the Connersville Christian church.

MRS. J. WM. SHAW.

Shelbyville, Tenn.

We're still going to push WORLD CALL—'cause—well 'cause we refuse absolutely to be "dead heads" in Tennessee—and 'pears to me WORLD CALL is the only magazine published that sends out a bugle blast from *'round the world.*

MRS. M. H. BUSH.

Houston, Texas.

I am sending in my first WORLD CALL subscription list from the First Christian Church of Houston. We are still on the job and the second list will be sent soon after the first of November. After that I will be able to give you a fuller report of all of our churches here. I divided the material you sent me with all the other churches and I am gathering data on excuses for not taking WORLD CALL, which would make a splendid poster because they are so absurd.

MRS. R. W. JENKINS.

Knoxville, Tenn.

Enclosed herewith find names and addresses of more subscribers to WORLD CALL from this church. This makes sixty-five, all as a result of our special WORLD CALL Week. This has not only been a joy to me, but I believe that great good will come to this church because we are placing this valuable piece of Christian literature in the homes of our people.

RITCHIE WARE.
Fifth Avenue Christian Church.

Monongahela, Pa.

Herewith enclosed you will find seventeen subscriptions to WORLD CALL. Nearly all are new subscriptions as a result of WORLD CALL Week, which we observed. Our society is only two years old and we feel encouraged with the start we have made. We find that we must educate first the desire for missionary activity and then pray and work for results. WORLD CALL is a great inspiring factor for missionary zeal.

MRS. MARY L. P. DALBEY,
First Christian Church.

Laud, Indiana.

Please find check for five more new subscribers to the great magazine, WORLD CALL. At the beginning of our drive we had but five homes in our church where WORLD CALL could not be found. Thus it was not extremely difficult for us to reach the goal of one hundred per cent. In addition to this we have sent copies to our library at Columbia City in the hope that some good seed may be sown and a harvest reaped there.

MRS. CALLIE DEEMS.

Rogers, Ark.

Enclosed herewith find $24.00 covering sixteen subscriptions to WORLD CALL. These are new subscriptions to commence with the November number.

J. WATSON SHOCKLEY.
First Christian Church.

Washington, D. C.

Here's our first installment of names for WORLD CALL Week, twenty-seven in number, from Columbia Heights Church. We expect to continue until every family in the church has been solicited. It has been a real pleasure to work among our folks for our great missionary magazine. We hope to send many more subscriptions within the next few days.

MRS. H. F. HARMON.

Richmond, Ky.

Miss Allman wrote you a week ago and enclosed draft for eighty-eight subscriptions to the WORLD CALL and I just wanted to say to you how much satisfaction I have in this advance step in the First Christian Church. This is our first gun in the preparation for the every member canvass in December. We are hoping to have two copies of the WORLD CALL read carefully in eighty-eight homes before the second Sunday in December and if so, I feel we shall have a very great impetus for our canvass. No religious journal in print is so stimulating to our people as this.

HOMER W. CARPENTER.
First Christian Church.

A Sample of What World Call Workers Have Been Doing

Only a few of the larger subscription lists received in time for publication are given below. It is hoped that later more adequate recognition may be given to the hundreds of workers who contributed to the success of World Call Week. This list represents only a small percentage of the more than five thousand new subscriptions to World Call received during October

180	Mrs. H. T. Campbell	Muncie, Ind.
128	Mrs. John Teeple	Akron, Ohio
75	Carrie A. Allman	Richmond, Ky.
75	Mrs. R. W. Jenkins	Houston, Texas
68	Mrs. T. E. Stacy	Bartlesville, Okla.
66	Mrs. J. W. Shaw	Connersville, Ind.
63	Mrs. F. W. Grayston	Huntington, Ind.
62	Ritchie Ware	Knoxville, Tenn.
60	A. E. Worthy	El Centro, Cal.
59	Mrs. Wm. L. Wysong	Liberty, Mo.
51	A. M. Laird	Marion, Ill.
48	Miss Mary Yager	Martinsville, Ind.
47	Mrs. Harry Drake	Anderson, Ind.
44	Mrs. H. W. Brown	Chicago, Ill.
44	Mrs. C. B. Ingle	Shelbyville, Tenn.
43	Wm. M. Williams	Dallas, Texas
42	Mrs. C. F. McVey	Columbia, Mo.
40	Mrs. W. C. Marshall	Frankfort, Ky.
37	L. C. Anderson	Springport, Ind.
37	Mrs. L. W. Colby	Beatrice, Neb.
37	Mrs. Marvin McCarty	Tulsa, Okla.
37	J. S. Sherrell	Houston, Texas
36	Mrs. Harry L. Crary	Norwood, Ohio
33	Mrs. H. F. Harmon	Washington, D. C.
32	Dorothy M. Brandt	Fremont, Neb.
32	Mrs. E. M. Shaffer	Kokomo, Ind.
30	Jeanette Shaffer	Lyons, Kans.

Headache, Heartache and Three Hundred Preachers' Homes

THE cause of ministerial pensions and relief has enough facts and arguments to make your head ache. They are not disputed. However, they do the preacher little good until by thoughtful consideration they are changed into heartache and an aroused conscience. Then something will happen.

What are some of the facts and arguments? (1) Precept and teaching of Scripture enjoin it. (2) It is just. (3) It is self-preservation for the church. (4) It meets the higher sense of social responsibility of this age. (5) It maintains the honor and dignity of the Christian enterprise. (6) It encourages young men to preach, assuring them a square deal. (7) It teaches by example that people in industry have a right to live when they become old or disabled. (8) It makes for peace of mind and hearty whole-life service for the preacher. (9) Others are doing it, why not we? (10) It is bound to come, why delay? (11) No church that treats its ministry unjustly can prosper. (12) If our preachers are worth what we are paying them, it is good business to add six cents to every dollar of salary to undergird them with assurance for all emergencies.

How shall the answer be made to this inescapable responsibility? Christmas Sunday is the day when the churches voice appreciation of the ministry. Whatever we may think or say, what we do on this day indicates where the ministry stands with us. On this day we honor the charge God lays on us for the support of the ministry. Budget churches should, and many do, send their offerings every quarter. In addition, their Bible schools are to observe the Christmas program. Churches that take special offerings will combine with their schools in a generous response for those who have put all they are and have into the ministry.

Every Bible school should observe the day and send the offering for ministerial relief. There are values rich and comprehensive for every school and church. Every young person who has a share in the preparation and performance of the program will be the better for it. When properly trained they like to do it and thereby give a real service. The decorations make a new setting for the church. They create the spirit of expectation. A beautifully decorated church will bring new friends. People remember the impression of beauty and dignity. Those in charge are richly repaid for the best of time, thought and effort spent on appropriate decorations. There are fine spiritual effects from such an observance. The full realization of all the tender meaning of the Christmas story, the many surrendered lives, the deepened reverence and the offering for God's messengers make of it a holy opportunity whose advantage every preacher and leader should use for its full benefits.

There are three hundred homes whose welfare is vitally bound up with the response of this great day. These preachers and missionaries have given more than eight thousand years of service, added 150,000 to the church and created resources of $8,000,000. Consider how this service magnifies itself. Then there are the one hundred and fifty widows and over one hundred children of preachers who trust the brotherhood not to fail them. The daily bread of this group is in your hands. Will they get it?

Last year the Bible schools gave $31,923.10 in the Christmas offering for ministerial relief. This was a gain of fifty per cent over the former year. A like gain will reach $50,000 this year. This goal is our aim and can be reached if only consecrated men and women who love the ministry will give themselves with diligence to this sacred cause.

A Farewell to the Guests of Havens Home

By WALTER R. BURTON

THE old saying, "You never miss the water till the well runs dry" is going to be realized to the full here in East Aurora. It will be only a matter of a few days until we say good-by to the family of aged people who have been sheltered for many years in the Havens Home. No doubt the train will be hurrying them swiftly southward as WORLD CALL goes out to the brotherhood.

I count it a misfortune that I have had only a few short months of privilege as the local pastor of the dear old souls in the Home. Let me testify to the fact that no minister, however good he may be in his care of the sick of his parish, can realize the burden of such care till he knows it through ministering to the spiritual needs of both orphans and aged saints. It brings him into close contact with many of the serious realities of life and is a constant revelation of its meaning. The foundation of many a burning sermon can be found within the four walls of our Homes.

A home for aged people should be a powerful influence in the life of the local church. It stands as a constant reminder of the loving care and fellowship which is meet for any congregation of Christ's disciples. How can a church be other than a giving church with such a monument in its midst? The reaction of its presence should be manifest not only in the minister's life but in large measure in the soul of every church member, for there is revealed an opportunity for the outpouring of generosity necessary to the continuance of the larger Christian life.

East Aurora Church of Christ has been exceptionally fortunate in having these old people to help care for. And they have given of their talent to the church commensurate with their physical ability to serve. Miss Hattie A. Cooley has rendered an especially helpful service by teaching the adult Bible class, and there is no Sunday school teacher in town her equal. Miss Harriet Matheny has also rendered a splendid service, in spite of her physical handicap, in the teaching of a class of intermediate girls. It is going to be difficult to replace these two in our organization. And what further shall I say? I have not space to mention all of the saints who have been with us and whom we shall miss as they leave for their new home at Jacksonville.

But we hope that our loss is their gain that the sunshine of Florida will bring more sunshine into their lives, and that in the beautiful home at Jacksonville, their happiness will be complete.

W. H. Gray

HE was born a Hoosier but migrated to northern Michigan in the early days, when that part of the state was known as the North Woods. The need of Christian influence was great, so he turned to preaching. He brought into being and fostered many small churches. His ministry of unselfish love through more than forty years endeared him to the people all over his section of the state. His devotion to the cause laid the foundation on which others are now building. He promoted a gentle, peace-loving type of Christianity. Serving in his humble fashion his influence reaches well beyond the places of his direct ministry.

For a year he has walked the way alone, his companion preceding him to the land beyond. With seventy-five years upon him he still works on in his love of the cause where preachers are few. One of his friends refers to him as a confirmed saint. He stayed by the cause in the smaller places, working much of the time to pay his way through it all his ambition and ideal having always that of a minister. His manual labor was performed so that people in the smaller groups might also have the gospel. While yet living, the romance of his goodness is felt throughout the homes where he traveled.

It is his honor and pride that after having his life in service to the church he now receives a modest pension in recognition of his faithful service.

A WHITE CHRISTMAS
IN THE CENTRAL CHRISTIAN CHURCH, ANDERSON, INDIANA

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The Bible School Calendar includes:

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CHRISTMAS SUNDAY
EASTER SUNDAY
CHILDREN'S DAY
AMERICAN MISSIONS
MINISTERIAL RELIEF
BENEVOLENCE
FOREIGN MISSIONS

Send all offerings to the

UNITED CHRISTIAN MISSIONARY SOCIETY
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The Church School of Missions

What It Is

THE church school of missions is not a promotional plan for raising offerings, but an educational method bringing vision, developing missionary conscience and inspiring missionary service throughout the whole church.

The church school of missions is not a theory. It is a clearly conceived and successfully operated method of missionary education which has long passed the experimental stage. It is enthusiastically commended by churches that have tested its practicability and measured its results. Many congregations include the holding of a church school of missions as a regular and important feature in their year's work.

The Plan

The entire life of the church, so far as possible, is organized into classes for the study of world conditions and world missions.

1. Classification

Classes should be provided for all grades. The classification adopted for the Bible school will usually be found most practicable. The number of classes will depend upon the attendance and leaders procurable. It is best not to have classes too large since much free discussion is desirable.

Wherever a group of men can be brought together for study of themes especially interesting to men, separate men's classes should be provided. The men themselves can best choose the leader for their class and the book to be studied.

2. Sessions

The school should be held for six or eight weekly sessions, preferably on Sunday evening. Christian Endeavor societies usually cooperate by merging their meetings, thus giving the church school of missions right of way. Where this is done the Endeavor societies should be asked to conduct the brief devotional service for the church school of missions, using where desired the regular Christian Endeavor topics. Some schools meet on a week night, however, closing with a prayer service. Where a weekly church dinner can be given to advantage, the church school of missions can follow with fine results.

3. Literature

A wealth of mission study literature is available for use of all grades in the church school of missions, providing courses on specific fields and phases of work, general courses, also materials on fields and work of Disciples of Christ. Mission study books which will enlist and hold the interest of men, as well as books for young people and for women are now available.

Organizing for the School

A pastor realizing the need, a Bible school staff of officers, or some other recognized group of leaders in the local church may take the initiative in planning for a church school of missions. The necessary leadership is as follows:

1. A competent committee.
2. An efficient faculty.
3. A capable superintendent.

1. The Committee

Should include in its membership officers or representatives from the church board and from each organization of the church including the Bible school, woman's missionary society, missionary circles, intermediate and senior Christian Endeavor societies, and junior organizations. Others may be added as seems advisable, the pastor always being a member. Through such a united missionary committee a unified program of missionary education for the church is made possible, including in its sweep the world-wide work of the whole church, and making possible the coordination of all local missionary activity. The formation of this united missionary committee should be authorized by the church board, to which it should regularly report, each church formulating its own program adapted to local needs and possibilities.

2. The Faculty

An efficient faculty is prerequisite to a successful church school of missions. The best teachers in the congregation should be enlisted. Sometimes the personnel of the Bible school organization constitutes the best faculty procurable. More often, however, a revised list of teachers who are enthusiastically missionary and will make special preparation for such teaching will be found advisable. In every community there are splendidly equipped Christian people, such as school teachers, librarians, Y. W. C. A. secretaries, Y. M. C. A. secretaries and others who are not able because of regular duties to work continuously through the organizations of the church.

3. The Dean or Superintendent

Enthusiasm for missions, ability to win cooperation and thorough knowledge of the plan are necessary qualifications. In addition the dean should have time at command for preparation and conferences, and should be a "Booster."

Preliminary Preparation

The united missionary committee should have charge of the church school of missions. Frequent meetings of this committee are necessary. After the dean has been secured and teachers enlisted, much additional preparation is required.

1. Promotion

The missionary committee should institute a campaign of promotion throughout the entire church continuing for several weeks in every departmental assembly of the Bible school, before classes, and in every meeting of the various organizations. The plan of "One Minute Men," presenting a one minute talk on the church school may be used effectively. Different people should be asked to assist as "Minute Men" for different meetings. Much advertising—posters, bulletins, news items, announcements in newspapers, letters, cards of invitation, calls and telephone calls are effective methods of awakening interest. A booster meeting is advisable, a basket, box or cafeteria lunch being served. At this meeting the united missionary committee may be introduced by the pastor, after which different members give brief, "snappy" talks on such topics as "Why hold a Church School of Missions?" "The Plan for the Church School of Missions," "How the Church School of Missions has worked in other Churches," After two or three such talks of three or four minutes each, the dean for the proposed school of missions should be introduced speaking briefly on, "Possibilities for a Church School of Missions for Our Congregation." Following this the various members of the faculty should be introduced, each showing a copy of the book he is to teach and giving a brief, spicy preview of the course.

2. Enrollment

It is well for the teacher who has made thorough preparation of the book to be taught, to appear two or three times prior to the opening of the church school of missions, before the group from which the personnel of the class will be drawn. After interest has been aroused in every department, enrollment cards should be passed to each class in the Bible school. After the canvass is made in the Bible school it should be followed up before all other groups are in the homes as an every member canvass campaign. A continuous enrollment may be made throughout the three or four weeks of the promotion campaign.

The Conduct of Classes

On the opening of the first session of the church school of missions, a short general assembly of the entire school will be held for inspiration and final announcements. New pupils not already enrolled will be enlisted at the close of this general assembly.

1. Elementary Groups

Methods and missionary materials will not be essentially different for beginners and primary classes from those regularly used for teaching missions in the Bible school. Picture and story are the ever effective agencies with children. An extensive range of picture story sets can be supplied. Sometimes handwork can be introduced to advantage.

World Call Solves the Christmas Problem

There is no better Christmas Gift than a magazine. There is no better magazine to give than WORLD CALL. Twelve times over it repeats your message of good will or affection. It is handsome enough to be prized in the finest home, but so much a necessity of Christian living that the humblest household cannot do without it. Among its most devoted readers are men and women of profound learning and those who are getting their education largely from its pages. Experienced saints and new recruits of the Kingdom are equally at home with WORLD CALL. It delights the children and comforts the aged. It is sold at the cost of production and the price is only a fraction of its worth. Please print out plainly the names and addresses of those to whom you wish to make this ideal Christmas present, send a check, money order or draft for $1.50 each and indicate whether we shall send the Christmas Greetings cards to you or directly to those whom you honor with the gifts.

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For junior boys and girls charming books of stories and materials adapted to this grade are available. Picture sheets for illustration and handwork can also be supplied.

2. Intermediates and Young People

The contest or "class record method," below outlined for adults, can be adapted and used to advantage with young people. For intermediates the story method will still be introduced, as advisable. Especially interesting mission study books for intermediates are available which lend themselves to either the story or the "class record" method. A third method particularly effective among young people is the dramatic method. One or more short pageants or plays may be presented before the general assembly of the church school of missions, while the dialogue method may often be introduced to advantage during the class period.

3. Adults and Young People

Great care should be observed in use of the lecture method. With a skillful teacher, interpersing bits of story and other illustrative material, the lecture method may be made richly effective. Enough class comment and free discussion should be introduced to hold the concentrated attention of the class.

The Class Record Method

With this method, as the designation suggests, the class does the work, every member participates, the group spirit gives intensive both to study and expression, while the record of the score being made by each side keeps interest at the climax.

How to Use the Class Record Method

In addition to the teacher, or class leader two captains are needed. These should be chosen by the class. The captains then "choose up" as for the oldtime spelling match. The teacher conducts the work and keeps the record of credits made by each division on a blackboard before the class. Credits are given on an adopted list of points;—as questions correctly answered on lesson, posters illustrative of the studies, original hymns, songs or poems, surprise features, etc. A wealth of unused talent is available in the membership of every class. The exceptional advantage of this method is that it draws out such talent, thereby bringing opportunity for self expression to every member of the class. Such a plan awakens and sustains keenest interest, never allows a dull moment and attains the best results.

1. Lesson Questions

Each side is allowed to formulate five pertinent questions on the lesson. Each captain and his group produce the questions they expect to propose to the other side. division leader one asks his question of membership of division two. If division two answers correctly, a credit of ten points is recorded; if they fail to answer, the question is referred back to the division asking it, who, of course, are prepared to answer all their own questions. This scores the credit for division one. The teacher keeps the score ruling on "pertinent" questions and other points arising.

2. Posters

Much valuable information may be gleaned and tabulated for display on posters illustrating the lesson. Pictures are available everywhere. In each class ability for lettering and for the illustrating of ideas will be discovered. Some real fun can be introduced through the effort to produce best posters. One or more posters from each side may be presented at each session, credits being awarded to the divisions producing them. Such should be hung in the room where the class meets to exert their silent influence. (For suggestions and illustrations get the booklet on "The Making and Use of Posters," price 50 cents, from the United Christian Missionary Society.)

3. Original Productions

In almost every class there are people of literary ability, many of whom sometime or other have written class songs, poems or other such productions. It does people good to use their abilities and to be asked to assist along the lines of their interest and aptitudes. The church is the poorer where such contributions are never utilized. The interest of the membership is greatly increased where opportunities are given for self expression.

4. Surprise Features

A tableau, a little dialogue in costume, a bit of pantomime, the enacting of some heathen custom, a "guess who" presentation, or any number of special features may be introduced so long as they are "pertinent" to the subject under study.

5. Division Cooperation

A captain who reads and plans ahead in preparation of the lessons will have no difficulty in winning enthusiastic cooperation. People like to go where there is "something doing," and this plan offers unique opportunity for enlisting everybody to help it on. A few moments in group conference at close of class will give ample opportunity

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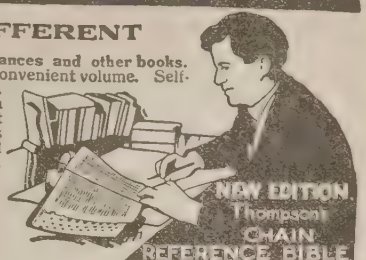

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for assignments and announcements, then too there is the telephone.

6. Time Allotments

Usually eight minutes for opening either in class or general assembly is allowed. Ten minutes should be taken at the begining of the class period for charts, posters and other special features. About twenty minutes should be devoted to questions and discussion of lesson content. From three to five minutes in closing should be devoted to the lesson summary and to prayer. A visitor may be asked for this closing exercise, or some member of the class previously appointed.

It is of the utmost importance that the time allotment be strictly adhered to. The teacher must see to this and call time on the divisions. Time devoted to special features and questions must be equally divided between sides and time must be called on captains whether all prepared features have been presented or not. This will induce point and brevity and will keep things moving.

The Training of Leadership

So vital is the work of missionary education to the whole future of Christianity that in every local congregation an adequate force of teachers should be enlisted and trained for this specific work. So far as possible, leaders should be chosen in advance and sent to the conferences of the missionary education movement, or to other summer schools of missions for special preparation. These interdenominational conferences and schools are held for a week or ten days each summer at many conference centers throughout the country.

For Churches in Small Towns

The church school of missions is of particular value in the smaller cities and towns, though often the church in such communities finds difficulty in providing leadership and in securing sufficient enrollment to conduct enthusiastic classes. Unusually fine results may be secured through a united church school of missions, the several congregations of the community cooperating in its conduct. For such a school an interdenominational church school of missions committee can be arranged for through the ministerial association, or through the local missionary union of woman's societies. The general plans and suggestions above outlined for a single congregation can be easily adapted for use in a united church school of missions.

How to Secure Textbooks

Members of the classes will usually desire to have their own books, especially will this be true with the intensive individual use made of them. Textbooks for the use of the dean and faculty, for those who cannot purchase them, and the materials for elementary groups, may be provided through an evening of pageantry, or of best presentations from various classes at the close of the school. A small admission fee or a large collection will meet the expense. Books paid for from such funds should belong to the church.

Leaders from a congregation conducting such a school can do a most effective piece of missionary work in visiting by automobile some neighboring church which lacks missionary realization, telling them how the church school of missions was put across and what it accomplished. The textbooks purchased by the congregation can be given or loaned to this mission point. If all congregations able to do so, will put on a church school of missions and then inspire a neighboring congregation to do the same, the church will not long be wanting in adequate zeal and support for her world-wide work.

A Live Story-Telling Group

By BESSIE FIELDS MEACHAM

I AM sending you a picture of my class which, I think, well illustrates the work we are doing in our Saturday afternoon story-telling club.

I have had this class five years. I took them when they were promoted from the junior department, taught them the four years' lessons of the intermediate department and this year, as you know, they are taking the first year of the new teacher training course. Next year some of them will teach in our elementary classes, others will go to college and the remainder will enter the young ladies' class, which I hope will divide into groups for the study of elective courses. Those who teach will continue their training course in a midweek class.

I promised to tell you some of our class activities. To begin with, we organized according to the international standard and have held regular monthly meetings. Until this year, when we began our story-telling lessons using St. John's *Stories and Story-Telling* as our text, our programs were varied. They always followed this general plan, however. We met at the homes of the girls at two o'clock. The afternoon we divided as follows:

1. Business meeting conducted by pre dent—all reports were required to be writing.
2. Study hour and social service work.
3. Stunts and refreshments.

During the second period I read to the such books as *Ann of Ava, Life of Ali Freeman Palmer,* and Jane Addams' *Twe ty Years at Hull House.* While we re and discussed these books the girls patch coveralls for the baby home, hemmed dis towels for the soldier boys or did simil work for some charitable organization the city. During the third year, we occ sionally worked on the maps which we a part of the booklets they made on the Li of Christ. Some of these booklets have be exhibited in several state and local conve tions. O, it would take me a long time tell of all the good times we have had gether, of the summer picnics, the wint parties—boys included,—the swims, the tr to the candy and cracker factory, and la of all, of the nights spent in my own hom two at a time, in order to create a clos fellowship.

Our Sunday morning class period alwa begins with the president in the chair an after a short prayer by one of the girls w hold a five-minute business session. I a very jealous of my teaching period so insist on keeping the business within ti time limit. That leaves a half-hour for t lesson. It should be forty-five minutes least, and I shall fight for it as long I am able to "take off my coat and to it."

The crowning point of my girls' attai ments is that they really *do* study the lessons. Their intelligent discussions a a source of great satisfaction to the teacher. There are seventeen of them, but three are members of the church, a they are as a whole, beautiful not on physically but intellectually and spiritual I shall always look upon these years of i timate association with this group of tee age girls as being among the sweetest human experiences.

Mrs. M. B. Meacham's Sunday School Class in the First Christian Church, Portland, Oregon

Comparative Statement of Receipts

October, 1922

During the present missionary year closing June 30, 1923, comparisons will be made monthly with the same month of last year.

United Christian Missionary Society and the Six Old Societies

	1921	1922	Gain Four Months	
Churches	$28,068.87	$ 35,310.22	$ 7,241.35	$ 83,774.21
Sunday Schools	3,502.52	4,535.83	1,033.31	18,135.37
Christian Endeavor Societies	1,338.29	415.78	922.51*	1,901.28
Woman's Missionary Societies	9,906.79	11,744.21	1,837.42	76,672.05
Circles and Triangles	1,237.99	1,436.56	198.57	6,722.47
Children's Organizations	665.09	600.52	64.57*	2,215.32
Individuals	6,233.82	6,104.88	128.94*	31,452.52
Men and Millions Movement		350.00	350.00	26,306.00
Bequests	516.42	250.00	266.42*	2,180.00
Interest (U. C. M. S.)	1,863.73	1,258.88	604.85*	4,536.41
Interest (Old Societies)	948.19	4,622.61	3,674.42	12,456.04
Home Missions and Benevolence	4,044.66	8,784.90	4,740.24	26,854.94
Annuities	850.00	4,900.00	4,050.00	21,200.00
World Call Subscriptions and Advertising	4,881.84	8,914.66	4,032.82	20,258.63
King's Builders	337.05	417.53	80.48	1,253.62
Literature	3,644.72	1,894.69	1,750.03*	8,050.07
Miscellaneous	5,968.71	3,601.68	2,367.03*	15,687.30
Retained by Old Societies				
Bequests	538.44	5,001.21	4,462.77	14,078.37
Annuities	800.00	4,104.75	3,304.75	18,500.28
Interest	8,142.76	11,962.41	3,819.65	39,372.85
Special				1,000.00
Individuals				125.00
Men and Millions Movement		140.00	140.00	512.00
Miscellaneous		327.40	327.40	327.40
	$83,489.89	$116,678.72	$33,188.83	$433,572.13
Board of Education				
Churches	$ 5,125.69	$ 4,824.78	$ 300.91*	$ 12,554.27
Sunday Schools	58.00	30.00	28.00*	30.00
Individuals	2,363.32	2,165.94	197.38*	2,240.94
Colleges	49.81	786.24	736.43	974.93
Miscellaneous		16.25	16.25	188.60
	$ 7,596.82	$ 7,823.21	$ 226.39	$ 15,988.74
Board of Temperance and Social Welfare				
Churches	$ 312.88	$ 361.29	$ 48.41	$ 966.36
Sunday Schools				18.15
Individuals and Men and Millions Movement				2.00
Miscellaneous		80.00	80.00	335.50
	$ 312.88	$ 441.29	$ 128.41	$ 1,322.01
Association for the Promotion of Christian Unity				
Churches	$ 413.89	$ 293.07	$ 120.82*	$ 741.88
Individuals	55.00	770.00	715.00	810.00
Literature		3.20	3.20	3.20
Interest	6.01	5.83	.18*	5.83
	$ 474.90	$ 1,072.10	$ 597.20	$ 1,560.91
Grand Totals for All Boards				
Churches	$33,921.33	$ 40,789.36	$ 6,868.03	$ 98,036.72
Sunday Schools	3,560.52	4,565.83	1,005.31	18,183.52
Christian Endeavor Societies	1,338.29	415.78	922.51*	1,901.28
Woman's Missionary Societies	9,906.79	11,744.21	1,837.42	76,672.05
Circles and Triangles	1,237.99	1,436.56	198.57	6,722.47
Children's Organizations	665.09	600.52	64.57*	2,215.32
Individuals	8,652.14	9,040.82	388.68	34,505.46
Men and Millions Movement		350.00	350.00	26,306.00
Bequests	516.42	250.00	266.42	2,180.00
Interest (U. C. M. S.)	1,863.73	1,258.88	604.85	4,536.41
Interest (Old Societies)	948.19	4,622.61	3,674.42	12,456.41
Home Missions and Benevolence	4,044.66	8,784.90	4,740.24	26,854.94
Annuities	850.00	4,900.00	4,050.00	21,200.00
World Call Subscriptions and Advertising	4,881.84	8,914.66	4,032.82	20,258.63
King's Builders	337.05	417.53	80.48	1,253.62
Literature	3,644.72	1,897.89	1,746.83*	8,053.27
Miscellaneous	5,968.71	3,697.93	2,270.78*	16,211.40
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Bequests	538.44	5,001.21	4,462.77	14,078.37
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Special				1,000.00
Individuals				125.00
Men and Millions Movement		140.00	140.00	512.00
Miscellaneous		327.40	327.40	327.40
Interest	6.01	5.83	.18*	5.83
Colleges	49.81	786.24	736.43	974.93
	$91,874.49	$126,015.32	$34,140.83	$452,443.79

*Loss.

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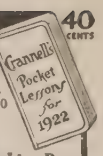

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Echoes From Everywhere

Busy At Work Again

After being away from the work for almost two years it seems good to be back. Mr. Wolfe is too busy to do much writing. With his work as treasurer of the mission, managing the press, furnishing copy for our five periodicals, directing the work of our nine Filipino evangelists, personally caring for a big Bible class of young men and women, teaching two classes a week in our training school for nurses, teaching a class in the Bible at the Manila University, a private school near our Gastambide church, preaching every Sunday evening at the church to the English speaking students, with an hour's study of Tagalog every morning and with the many extra things that come up, he has time only to say "good morning" and "good evening" to his family.

The people gave us a hearty welcome on our return. There is so much to encourage us in the work. The Gastambide Tagalog church has developed wonderfully and is now wholly self-supporting. This is our oldest congregation and from it all the other work has grown. It is the mother of three other congregations in the city. We had 245 in the Bible school last Sunday and 256 the Sunday before. Some of the boys and girls we had in our Bible school fifteen years ago are now taking their places as officers of the church. We have some splendid young men in training for the ministry. They are caring for a small vegetable garden and making the furniture needed for the dormitory to help in their support while they are in school.

The Mary Chiles hospital is without an American doctor but is doing a fine work. Mrs. Agnew is such an earnest worker but she does need the help of an American nurse. We will be glad when Miss Conkright comes. A piece of land adjacent to the hospital has been bought, to be used as a playground for the nurses. Each Sunday we call among the patients giving out Bible picture cards, and papers to those who read English. Some one from Iowa sent us a box of dolls to make the little sick children happy. Mrs. Agnew gave one to a little girl who is thin and weak, and she said it was pathetic to watch her. We have a little half-white baby in the hospital. His mother deserted him and he has been there about five months. One of our evangelists, who has no children, wants to take him, but before doing so wishes to find the mother and get papers of adoption, as sometimes these mothers are glad to claim a child after it is old enough to work.

I find time to do a little work aside from caring for the home and children. I have two hours a week in the union schools, two hours a week in the nurse's training school, a class for English speaking children every Sunday morning and prepare the Sunday school lessons for the children for publication in our weekly papers, besides I have done some calling in the homes.

MRS. LESLIE WOLFE.

Manila, P. I.

Missionaries Suffer Loss

The father of Mr. H. P. Leach, one of our missionaries in Asunción, Paraguay, died on August 4th, at his home in England, after seven years of suffering. Mr. Leach did not receive the word until almost six weeks after his death.

Dr. Mary Longdon, who has been a missionary in India since 1890, and is now in America on furlough, has suffered a great loss in the death of her brother, F. J. Longdon, Jr., who was pastor of the Kensington Church, Philadelphia.

Saving A Baby

About ten of the children in the orphanage have spent most of the month in the hospital taking treatment for itch. We had been trying all winter to get it cured, keeping the children at home and in school, but could not. While the "itchers" were at the hospital we boiled every garment and rag in the orphange and hope we have conquered the disease.

We have taken in a baby girl five months old, who has lived on *tsamba* since her mother's death two months before. She was just about gone but we hope to save her life by special care.

School has closed but we expect to keep the children busy at garden work and mending during the summer vacation.

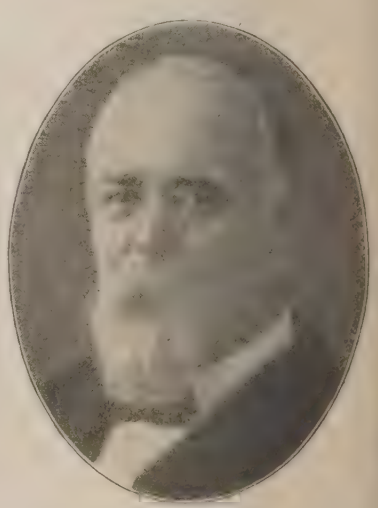
ESTHER MACLEOD.

Batang, Tibet.

Anxious to Help Missions

Mrs. B. C. Johnson, R. R. No. 2, Willard, Missouri, writes as follows: "That letter in August WORLD CALL by Mr. Hensey nearly breaks my heart. If only I could send something toward a light plant how glad I would be. A few years ago my father died leaving some piano tuning supplies that might be used by other piano tuners." Mrs. Johnson wishes the proceeds to go to the work of the United Christian Missionary Society and anyone interested may write her as above. Among the supplies are several rolls and spools of piano wire, punchings of different sizes, ivory for keys, ratchet and yankee screw drivers, veneer punch, bellows and other things.

(*Continued on page* 63.)



J. D. Dillard

J. D. Dillard has just closed his work after twenty-three years of heroic, sacrificial service with the National Benevolent Association and the department of benevolence of the United Christian Missionary Society, and fifty-two years of fruitful service in the ministry. As a young man, he began preaching in Virginia, his native state, engaging in state and district work as well as in the pastorate. He identified himself with the National Benevolent Association when the work was almost in its infancy. When he became its representative in Missouri there was one Home with sixty-five children and property valued at $25,000. When he closed his work there were fourteen Homes, a family averaging in daily residence about 600 and equipment valued at $1,250,000. His love and zeal for the cause have not abated but physical infirmities have compelled him to give up his strenuous activities. In closing his work he expresses his warmest appreciation of his friends and the friends of the cause, and prays for their continued sympathy and support.

The Christmas Service in the Life of a Church

FEW celebrations have aroused an interest equal to that of the Englewood, Indianapolis, Christmas program under the leadership of the minister, F. E. Davison. The preparation was made on such a scale that it became a community enterprise. The best talent to be found was used in the decorations, music and character parts.

The observance was so organized that it became a feeder for the church life, touching many new homes and impressing most favorably those who came. The program was given five times. The interest was such that in all probability the church could have been filled every night for a week. To regulate the attendance, tickets were issued, on the back of which visitors wrote their names and addresses. Names of over seven hundred people not members of the church were thus secured. These were followed up with a Christmas greeting and became a substantial part of the plans for the pre-Easter evangelistic campaign. The climax of every service was rightly found in the confession of faith.

The offering for ministerial relief was $255.61. This more than completed the special plans of the church for the Orcutt Memorial of $500.00 in honor of A. L. Orcutt, who made such a large contribution of loving, fruitful service to the church. What this church and preacher did is a suggestion to others. There is great value to the individual church as well as to ministerial relief in the Christmas observance. Every school should prepare and present the service. Supplies are furnished without cost for those who send an offering.

Echoes From Everywhere

Schools of Methods Popular

None of us here in Des Moines knew anything about schools of methods until five or six of us attended one conducted by Paul B. Rains at Shenandoah, Iowa. We were so pleased with it that we determined to have such a school in Polk county. The Valley Junction church undertook to finance the school, and although left with a deficit of $40 felt well repaid. Other workers in Des Moines saw the value of the school and the Disciples Union adopted the plan for the next year, the expense to be borne out of the treasury. The result was an enrollment twice as large as at Valley Junction, with the determination to make the school a permanent affair.

The third school was held at Capitol Hill with 150 students and between twenty and twenty-five graduates. This year we have not had our own school but have spent the summer pushing a great interdenominational school, which has just closed with 117 graduates out of the 700 enrolled. It was very successful in creating enthusiasm, in raising ideals and in making better workers, and the county convention adopted a resolution to hold such a school again next year. This is all the outgrowth of what Paul B. Rains did while Northern District superintendent and shows how the idea of teacher training can grow when it is given a chance.

The school of methods was made one of the parts of a fourfold program on Sunday school work in Polk county during the fall. First came a Sunday school parade and picnic. Fifteen thousand is a conservative estimate of the number in the parade, which was made beautiful with floats and decorated cars. The crowd that lined the route of the parade remained enthusiastic for the three hours and a half which it required for the parade to pass. The second feature was a religious education day when all the churches in the county were asked to make religious education the theme of their services. Then came the school of methods. Following it will come the Des Moines Sunday School Institute, which will continue teacher training through the winter.

As to my own teacher training course, I shall begin again this week shooting teacher training into our midweek service. We shall use the unit on "Training the Devotional Life," studying the lessons prepared by Weigle and Ainslie.

R. E. KINSELL.

Valley Junction, Iowa.

The Community Spirit In India

The men are trying to arrange community meetings every other Saturday with the hope of creating a more brotherly spirit among the people. The first meeting was held recently and was voted a great success. The school hall was crowded with Christians and non-Christians. A club has also been organized to encourage clean games and a good sporting spirit.

School opened July 7, after the summer vacation. Seventy-five are enrolled in the number nine school; two hundred and five in the boys' school and forty in the girls' school.

The attendance at the Sunday evening service is encouraging. We have from fifty to sixty present, all Christians. There were three immersions at Easter.

W. E. GORDON.

Jhansi, U. P. India.

M. R. Ely Successful And Honored

The work of the Woodland Drive Church, Vancouver, B. C., under the leadership of Marcellus R. Ely as minister, is making good progress as indicated by two items of news. First, the church has asked the United Christian Missionary Society to reduce by 20 per cent the appropriation in assistance of its work. Second, the general ministerial association of Vancouver has elected Mr. Ely as its president for the year.

Episcopalians Planning Big Things

At the 47th triennial convention of the Protestant Episcopal church held recently at Portland, Oregon, a budget of $21,000,000 for missions was arranged for the next triennium and a campaign was planned for $3,000,000 for a theological school. The women brought a cash offering of $669,126. The Episcopal pension fund amounts to $15,000,000. The churches are asked to pay into this fund an amount equal to seven and one-half per cent of the rector's salary. It was reported that ninety per cent of the churches pay this amount. This fund not only pays an annuity in old age but also a cash indemnity of $1,000 at death. The number of missionaries on the pay roll is 2,839.

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Neighbors Who Help Each Other

By W. H. PINKERTON

THE Kingshighway Christian Church is builded upon ground leased from the National Benevolent Association. This arrangement places the church building and the Christian Orphans' Home upon the same tract of about nine acres. All of the children of the Home, four years old and over, attend the Kingshighway Bible school regularly. We are proud to have the superintendent, Mrs. Brown, a number of her assistants and about sixty of the children members of our church. They are a joy and inspiration to the preacher and congregation. No brighter, better behaved, delicately disciplined children are to be found in St. Louis than these children of the Home.

When these children come into the Bible school and are distributed into the different grades and classes, it would be impossible for an observer to distinguish the Home children from the children of our city homes. In fact, there is no difference felt by any one, either in the class or the general assembly of the school; they participate in every work, entertainment and exercise, with the other children and young people of our school. The relations of the church to the Home make us feel that the Kingshighway church is a congregation of essential importance second to none in our great brotherhood. The Home brings to us responsibility, an open door of great opportunity and the privilege of not only serving a section of the city of St. Louis, but of training children and young people whose relation to life renders them peculiarly available for teachers, religious leaders and missionaries.

We are therefore seeking to obtain the best leadership possible for teacher and missionary training classes in our Bible school and the Daily Vacation Church School. We are working, studying and praying for vision, wisdom and efficiency for the task.

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Pictures in Prospect

IN ADDITION to all the cameras that have been serving WORLD CALL in all the fields at home and abroad several special photographers are now at work.

J. G. McGavran took a Graflex to India with him. His skill in its use and his long experience both on the field and in the College of Missions will enable him to produce photographs that will make that land of mystery more intelligible to our readers.

The camera that accompanied Bert Wilson through India with such interesting results is now en route to Africa with Dr. Royal J. Dye. Having become acquainted with so many of our readers at home Dr. Dye will know what we will want to see. We have supplied him with an unlimited stock of films and are expecting hundreds of fine pictures.

Through the generosity of B. A. Abbott, supplemented by WORLD CALL, Alexander Paul goes to his duties as Oriental secretary of the United Christian Missionary Society with the best kodak the Eastman Company makes, and a good supply of films. He knows what's what, who's who and where, and will tell us with pictures from month to month.

Local commercial photographers cover the United States and Canada pretty thoroughly and we will continue to get some of the best achievements of their art for WORLD CALL readers. Special efforts will be made from time to time to secure scenes and persons that they do not reach. Just now the Graflex which C. M. Yocum used so effectively at Winona Lake is in Western Pennsylvania where Ray G. Manley and Miss Bessie Beckett are allowing it to discover some of the most interesting features of their missionary labors in the coke fields.

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The Missionary Register

Missionaries—Old and New—Going to Field

Mr. and Mrs. Neils Madsen, Miriam, Neilsene, India, November 21, 1922

Mr. and Mrs. Paul D. Kennedy, Margaret, Paul B., Philippine Islands, November 23, 1922

Missionaries Arriving on Furlough

Mr. and Mrs. G. B. Baird, Robert, Carl, China, October 25, 1922

Births

Mary Emma to Mr. and Mrs. C. P. Hedges, Africa, October, 1922

Irvin to Dr. and Mrs. F. A. Wilmot, China, June 30, 1922

Paul Brokaw to Mr. and Mrs. Paul D. Kennedy, Philippine Islands, September 23, 1922

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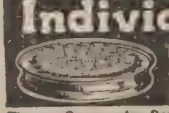

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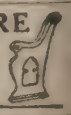

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Canton, Missouri

WORLD CALL

JANUARY 1922

15 CENTS

Education Day

Should be observed by every church in our great brotherhood,

Because the people need to be informed concerning our colleges.
Because the story of our educational work is a fascinating one.
Because Christian education is fundamental to every local church; to every missionary undertaking at home and abroad; to every enterprise of the Kingdom of God throughout the whole earth.

Kindly remember to observe the day in church and Sunday school the

Third Sunday In January

This is the day set apart in our church calendar. It is appropriate that it comes first of the special days in the new year. Where churches use the budget plan, they will use the day for the purpose of giving information and inspiration; where they do not, they will please use the day for the taking of an adequate offering. The money will go to the college of the church's territory or, if otherwise designated, to the college of its choice.

Again, we remind you that the day set apart is the

Third Sunday In January

If not convenient to observe this particular day, any Sunday in January or February will be appropriate. The important thing is to observe Education Day. Literature will be gladly furnished by the Board of Education. Samples will be sent to every church where offerings are taken by churches and Sunday schools. Offerings should be sent to the

Board of Education

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Hiram, Hill of Heroism

Garfield came as student-janitor, 1851-54; returned as teacher-president, 1856-61, at one-fourth the salary offered elsewhere; resided as soldier-statesman, 1861-77, served as trustee until his martyrdom, 1881. Almeda A. Booth, to whom Garfield confessed a greater debt than even to Williams College, taught until her death; Burke A. Hinsdale, intimate friend and peer of Garfield was president until 1882. The Hiram Spirit persists with power and yearly adds a notable group to its eternal fellowship of culture and service.

The photograph shows the main buildings of Hiram College, Hiram, O.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

FEBRUARY 1922

15 CENTS

The Board of Managers Speaks Again

IN the Summer of 1919, a proposition was presented by a representative of other communions to the China Mission concerning the possibility of a united church in China. It was suggested that the united church should lay aside all creeds and take the New Testament as its only rule of faith and practice. All denominational names were to be laid aside and the name, "Church of Christ of China" was to be used. The idea had been abroad in China for ten years.

The China Mission properly referred the question of this union to the board at home, for its advice and consideration. The Executive Committee of the Foreign Society wrote, asking for a copy of the proposed constitution, and when no constitution was forthcoming, the Executive Committee took action saying, that while it was in favor of union, yet if the union involved district control of local churches and the practice of "open membership", it could not approve.

The China Mission accepted this decision of the Executive Committee and there the matter rested. The St. Louis Convention endorsed the action of the Executive Committee of the Foreign Society.

The Executive Committee of the United Christian Missionary Society investigated the situation and, from all the facts in hand, it definitely stated that open membership is not being practiced in China; that it never has been practiced by our missionaries there; and that it is not being advocated by our China Mission. Nearly a dozen missionaries who were at home last year from China and several who are now on furlough, all state that open membership is neither being practiced nor advocated by our Chinese Mission or missionaries.

The report of the Executive Committee of the United Society on this matter was unanimously approved by the Board of Managers and by it referred to the Winona Lake Convention. After thorough discussion the Convention approved the report by a vote which lacked but a few voices of being unanimous. If the vote of the St. Louis Convention, in approving the "Medbury Resolution", could be taken as the voice of the Brotherhood, equally so should be the vote of the Winona Convention.

However, in order that there might not be any further misunderstanding about the matter, the Board of Managers of the United Society, meeting in St. Louis January 19, 1921, took the following action:

> **"As a purely administrative policy, the Board of Managers announces the following:**
>
> **In harmony with the teaching of the New Testament as understood by this Board of Managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ.**
>
> **Furthermore, it is believed by this Board of Managers, that all of the missionaries and ministers appointed and supported by this Board, are in sincere accord with this policy, and certainly it will not appoint and, indeed, it will not continue in its service any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."**

It is hoped that this clear-cut statement regarding the matter, will quiet the fears of any friends of the Society who may have been unduly agitated regarding it.

F. W. BURNHAM, President

St. Louis, Mo.

United Christian Missionary Society

Shall This Be Permitted In China?

ALL the foreign missionary work has greatly suffered because of the necessary curtailment in planning the budget of the United Society for this year. Because of the change in the missionary year, the financial depression of the country and the Underwriting Campaign, all of the budgets of expenditure for the different phases of the work were reduced. A part of the budget for every department of the work was suspended temporarily, pending increased offerings from the churches.

In sending in their offerings for the year, the China Mission felt that some advanced work should be done. After the necessary reductions had been made in the different budgets, a cable was sent to China telling them of an additional suspension of $1,500 from their budget. The Advisory Committee was asked to make the proper adjustments and report to the Executive Committee.

A letter just received from China reads as follows:

Nanking, China,
November 21, 1921.

Immediately on receipt of your cablegram asking us to reduce our estimates $1,500.00, I called a meeting of the Advisory Committee, together with a representative of each Station. After careful consideration the following resolution was adopted,

"That we ask each member of the mission to consider making a voluntary contribution to the United Christian Missionary Society of $5.00 Mex. per month for the period of eight months to help meet the request of the executive committee that we cut our estimates by $3,000 Mex. or $1,500."

We, of course, have not had time to get word from all the members of the Mission regarding this, but we feel sure that this request will meet with a very hearty response on the part of all our missionaries. It is going to hurt some to have to do this and, in fact, a good many will have to meet this by traveling Chinese fare on the steamers. A good many have expressed a willingness to do this and we know that you will be glad for this spirit which has been manifested on the part of the missionaries who, rather than see any of the work closed up, prefer to make this voluntary contribution.

We sincerely hope that this financial stringency will soon ease up as our work is in such a condition that it will be almost fatal if we have to continue reducing. In fact, you well understand that no work in a healthy condition can stand still but must expand. We are glad, indeed, to be able to cooperate with you in relieving the situation.

As soon as I get complete returns on this question of a voluntary contribution, I will let you know.

(Signed) ALEXANDER PAUL, Chairman.

Is it fair to the missionaries in China to let them pay this $1,500 out of their meager salaries?

Surely there are some individuals and churches who could give this extra amount of $1,500 instead of allowing the missionaries to take the money out of their own salaries. If some one should feel disposed to send a check to the United Christian Missionary Society for this $1,500, another cablegram would be sent to China telling them that the situation is relieved.

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST STREET ST. LOUIS, MO.

The Fragrance of a Beautiful Deed

ONE New Year's day a little crippled boy was seated in a corner of a Broadway car in New York City. He was a frail little fellow and was evidently a great sufferer from some spinal disease. His head and the upper part of his body was encased in a network of steel and leather, and an iron brace was strapped tightly to the side of one of his thin little legs. Poverty, too, seemed to be a part of his misfortune. His clothing was made of the cheapest material. There was a hole in every finger of the cheap old cotton gloves that covered the hands of his fifteen-year old sister who sat by his side. Her dress was cheap and patched in several places. Though they were both neat and clean to the last degree, clearly poverty had marked them for its own.

When the car stopped at Thirty-third street a handsomely dressed young woman, out for a day's enjoyment, entered the car and dropped into a seat directly opposite the crippled boy and his sister. Attached to her coat was a big bunch of double violets, tied with long purple ribbon. The sweet fragrance of flowers soon filled the entire front end of the car. It was not long until the little cripple caught the scent and his big brown eyes sought the flowers. Leaning over he whispered something to his sister who, showing signs of embarrassment, was overheard saying to him, "Wait, wait." Turning his attention again to the violets the lad gazed upon them until his eyes grew round and bright. At regular intervals he drew in an extra long breath as though he would inhale all the sweet perfume that was so filling the air and so keenly delighting him. Soon everyone in his end of the car was watching him. The look of admiration that first filled his big brown eyes gave way to an expression of soul-hunger and longing that was so deep and earnest that it filled the hearts of those about him with the tenderest sympathy. The young woman finally became conscious of the child's hungry gaze and gave signs of uneasiness. Then the power of the appeal in the little cripple's eyes won the mastery, and suddenly she unfastened the violets from her coat and, with her face wreathed in smiles, while crystal drops sparkled on her eyelashes, she handed the flowers, ribbon and all, to the little boy, and before he could recover from his surprise and joy she had departed from the car.

There was not a dry eye in the forward end of that car. Men and women looked at each other silently through their tears, so deeply had this little incident, revealing so much of the poverty and wealth of the human heart, moved them. There ought to be a message in this story for every lover of Christ and humanity for every day of the year 1922. We are coming into daily contact with men and women and children who are hungry almost to starvation for the holiest thing in life,—real heart sympathy. We may do many noble things in this new year, but nothing that we can do will surpass that triumph in our own natures that will result in the willingness to spare some of the flowers from our own lives that the hungry, naked, homeless, loveless about us may have comfort and joy. May we live so close to God in this new year, and breathe in so constantly the atmosphere of the Christ spirit that we shall have keen eyes to detect the deeds of others, and sympathetic hearts to bring to them the fragrance of heaven.

—Authorship Unknown.

SPOKANE WASH

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

MARCH 1922

15 CENTS

A. McLean

McLean Rains and March 5

F. M. Rains

FEW ministers and churches which observe Sunday, March 5, as Foreign Missions Day, will fail to think of A. McLean and F. M. Rains. It was these two great souls who made the first Sunday in March and Foreign Missions synonymous among all of our churches. It is almost impossible to think of the first Sunday in March without thinking of Foreign Missions, and it is almost impossible to think of the two, together, without thinking of A. McLean and F. M. Rains. They voiced the call of unsaved millions to our churches. They gave the challenge for volunteers to answer that call. They urged the churches to increased liberality, that those who were willing to go might be sent. They gave of their own means unstintedly, that they might share in the on-going of the Kingdom around the world.

Mr. McLean saw the first missionary of the Foreign Society go out, and only a few years later, F. M. Rains joined him. For twenty-five years they toiled and prayed together in the sending out of a host of workers in the foreign missionary enterprise.

They saw the work opened up in India, in China, in Japan, in the Philippine Islands, in Africa and in Tibet, under the Foreign Society. They also saw, under the Woman's Board, the work opened up in India, in Jamaica, Mexico, Porto Rico and South America.

When they began their work, only a few thousand dollars were being given to Foreign Missions. When they laid down their labors they saw more than a million dollars being given by our people to the work beyond the seas.

When they began their work, only a few churches were contributing, and no church was giving as much as $600 a year. When they ceased their labors, they saw more than 5,000 churches and Sunday schools and Woman's societies contributing to the work.

When they began their labors, there was no convert on any field, who had been won by our missionaries. Today the native churches around the world number 199 with a total membership of 23,711.

When they began, it took nearly four years before G. L. Wharton baptized the first convert. Last year our missionaries baptized 3,035 converts.

In the beginning of their labors, no mission hospital had been established by our people on any field. Today thirty hospitals and dispensaries are at work, and last year they gave 363,875 treatments.

McLean and Rains saw the mission schools grow from nothing to 178 schools, with a total membership of 11,754 pupils.

They also saw the Sunday school work grow from its beginning to the present total of 549 schools, with a total enrollment of 25,812 pupils.

When they began, we had no native evangelist or preacher on any field. Now there are 544 well trained native evangelists and preachers in our mission stations around the world.

In the beginning, the largest number of missionaries ever sent out was eight or ten in a single group. Last year fifty-one sailed out to the ten great fields, under the supervision of the United Christian Missionary Society.

Very much of this marvelous growth among the churches at home and in the fields where our missionaries have gone, is due to the seed-sowing and the constant call to service by A. McLean and F. M. Rains. They believed in foreign missions. They personified in a large degree the foreign missionary spirit. They were untiring in their devotion to the great cause. They worked early and late, in season and out of season, year in and year out, that the foreign missionary program might grow and prosper among the Disciples of Christ.

They have finished their course. They have kept the faith. They have passed on to receive their reward, but the work which they have done will never die. Thousands and tens of thousands will rise up on the Judgment Day and call them blessed. Truly it may be said of A. McLean and F. M. Rains, that "Their works do follow them."

The United Society Annuity Ladder.

"We
Build
The
Ladder
By
Which
We
Rise"

The interest of our people in the United Christian Missionary Society Annuity Bonds is indicated by the following record of Bonds issued month by month. The Society began active operation October 1, 1920. These results speak for themselves:

Date		No. of Bonds	Total Amoun
October,	1920	5	$17,600.00
November,	1920	3	5,250.00
December,	1920	9	16,100.00
January,	1921	12	2,450.00
February,	1921	9	5,000.00
March,	1921	11	24,950.00
April,	1921	7	7,150.00
May,	1921	6	2,600.00
June,	1921	9	11,298.62
July,	1921	6	6,600.00
August,	1921	5	12,400.00
September,	1921	6	2,400.00
October,	1921	2	600.00
November,	1921	4	2,000.00
December,	1921	4	1,800.00
January,	1922	10	7,200.00

Total number of Bonds issued 108
Total amount $125,398.62
Average per Bond 1,161.10

Negotiations are under way for one Bond of from $10,000 to $12,000, and another of from $25,000 to $40,000. Other small donors have written that they expect to take out Annuity Bonds in the near future.

Every Annuitant is always a pleased Annuitant.

THERE'S A REASON

Yes, there are three major reasons: There is never the loss of a single dollar. The annuity always comes on time. The Bonds are non-taxable.

The Society is anxious to have issued at least two hundred Annuity Bonds by the end of the second year. Help us build our Annuity Ladder.

If you have money on hand now, send your check for any amount of $100 or over and the Bond will be executed and returned to you on the same day.

For literature, application blanks, sample Bonds, etc., write:

Promotional Division,

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 Locust Street, St. Louis, Mo.

Fasting and Prayer for the Missionaries

A SMALL church, at Ansley, Nebraska, hearing of the great need of the fields in which our missionaries labor, decided to have a day of fasting and prayer, and to contribute something of what might be saved from their meals to the foreign missionary work. The minister, Robert B. Smith, writes as follows:

> I did not think it advisable to put the matter to the test till the week preceding Christmas, so I announced that week as the one in which they were to hold the fast day. The weather was bad here Christmas morning and the attendance was very light, and I wondered what the result would be. But when we had the offering brought to the Lord's Table, preparatory to the communion service, it amounted to $20.50, and two dollars was handed to me later, making a total of $22.50.
>
> I was very much pleased with this and, when the service was about to close, the brethren began to tell of their experience in the fast day, and how they had been blessed in the sacrifice, till I felt it was the best service I have had in my three years' work here. One brother put it this way, "I have never thought so much of missions and missionaries in my life as I did during that day when I was actually hungry for the sake of the Kingdom, and God has greatly blessed me in the sacrifice."
>
> This is not very much, but it does seem to me that all churches of our fellowship having pastors should average as much in this effort as this small church here, and in that way an amount could be obtained that would greatly help in making up the shortage of the year. Of course I have no idea what it would cost to get this before the brotherhood so as to get results, but it did appear to me that there should be at least $100,000 clear for the work in the fields, and the spiritual uplift experienced by the people who make the sacrifice would be a lasting help to the mission work of our United Christian Missionary Society.
>
> The brethren here expressed themselves Sunday as desiring to have such a day every year, just preceding Christmas, to have in that way an extra offering for the work.

What a wonderful inspiration it would be to our three hundred and twenty-four faithful missionaries around the world if they could know that all of the churches throughout the brotherhood were having a day of fasting and prayer for the work, and how greatly the churches could relieve the financial situation if they would make an offering in the same spirit to help carry out the Great Commission unto the uttermost parts of the world.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

APRIL 1922

15 CENTS

Dr. Albert Leroy Shelton

Thus mounted and equipped this Livingstone of Tibet traversed regions never before visited by a white man, brought magical healing to robber bands, military camps, provincial capitals and Buddhist lamaseries; exemplified kindness in a land of cruelty, and common sense where superstition runs riot. He took Jesus Christ at His word, both in the original choice of his life work and in the daily ordering of his affairs. He did not pare down the Master's "all the world" to the safe and convenient parts of it, but took it whole and then chose the most dangerous and difficult field for his own. To him Tibet was neither far nor hard because the God of his prayers was always at hand. Like Petrus Rijnhart, the man whose martyr-death called this Kansas plainsman to the farthest frontier of Christ's advancing Kingdom, Shelton has paid for his faith with his life. Ogden, Hardy, MacLeod, Duncan and Morse will carry on, and other valiant souls will leap into the vacant place. Hesitation and indifference are possible no longer. A million followers of Christ are by this death committed to the speedy redemption of Tibet. "The last closed land" must open to the knock of the pierced hand.

Dr. Shelton's mule Abe, so named in spite of her femininity, had carried him thousands of hazardous miles on errands of mercy. During the Doctor's winter of captivity Abe bore him safely over the mountains until he became too ill to sit in the saddle. Then the bandit chief, Yangtienfu, sent the faithful mule into Yunnanfu where friends of Shelton kept her till the escape, and again a year and a half until the return from America. Then Abe proudly carried her master back to Batang. Probably the Doctor was riding Abe on one of his old time trips of healing and preaching when he was murdered.

YOUR WILL : HIS WILL

...ing headline appeared recently in a St. Louis paper: **"Will giving ... harity and religion, upheld."** The person making the above will ... order THAT THE WILL OF GOD MIGHT BE DONE.

CHRISTIAN'S WILL SHOULD BE A CHRISTIAN WILL

...ill should help answer that prayer which says: "Thy will be done." ...an Missionary Society is constantly helping Christian people to carry out ... such people, by leaving money and property in their wills for the United ... Society, may help to extend the Kingdom of God throughout the world. ...gal form by which money or property may be left to the United Society:

...queath to the United Christian Missionary Society, an Ohio ...oration, whose headquarters are, at this time, in St. Louis, ...ouri, the sum of ($_____) _____ Dollars."

A STILL BETTER WAY

...re better than a will in three respects:

...nor has the joy of giving the money or property away while still ...

...nuity gift becomes an executed gift to the Society at the death of ...nor, without further process of law, hence, there is no expense or ...es in administering the property.

...re sometimes broken and the money diverted from the channels for ... was given. Annuity Bonds can never be disturbed, and the ... always goes for the cause for which it is given.

A ... Society recently secured information about the making of a will and giving ... annuity plan. In a later letter this friend made application for an Annuity ... that that would best carry out her wishes in the distribution of her ...

The ...ays a 6% annuity to people fifty years of age or over.

Annu...s are non-taxable, hence the 6% is net.

The a...s sent by the Treasurer every six months without notification.

The a... ever fails. It always goes on time.

...S YOUR WILL HIS WILL?

Are you ... to carry out His will by the proper use of your money?

For infor... and leaflets on both wills and annuities, write:

PROMOTIONAL DIVISION,

...D CHRISTIAN MISSIONARY SOCIETY

1501 LOCUST ...ST ST. LOUIS, MO.

At evening time there shall be light.
—Zechariah 14:7.

For this aged saint and 160 more this promise is being fulfilled by the Churches of Christ through the seven Homes of the United Christian Missionary Society.

SPOKANE WASH

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

MAY 1922

15 CENTS

Dr. Albert Leroy Shelton, Martyr for Tibet

The price has not all been paid yet. How many more payments we do not ask to know. Long before we shall all gather up yonder at the foot of the cross with Dr. Lotta, Dr. Rijnhart and with all those whose lives have been a part of the price and with those whom they shall bring with them, the Tibetan's prayer, "Om Mani Padme Hum," will have become "Our Father Who Art in Heaven."

—Dr. Shelton in 1921

Theodore [illegible]elt said:

[illegible] that I have really saved
[illegible] I have spent in a good
[illegible]
[illegible] does your account stand?

How [illegible] really saved" according to Mr. Roosevelt's idea? Why [illegible] that account with God by investing in the

ANN[illegible]Y BONDS OF THE [illegible]ED SOCIETY?

They a[illegible] are free from taxation.

They w[illegible] from $100 up.

They n[illegible] at work in any Department in which you are particularly [illegible]

The ann[illegible] those fifty years of age and over, and check will be se[illegible] notice without notification. It has never failed to go on time i[illegible]

United S[illegible] help to preach the gospel to all nations.

Your mone[illegible] when you cannot work. There is no time lost, no waiting, no we[illegible]

The return[illegible] investment in Annuity Bonds cannot be reckoned in dollars a[illegible] or they bring with them happiness and satisfaction.

We invite y[illegible] family of happy annuitants.

For full information write:

UNITED [illegible]TIAN MISSIONARY SOCIETY,

1501 LOCUST ST., ST. LOUIS, MO.

SPOKANE WASH

WORLD CALL

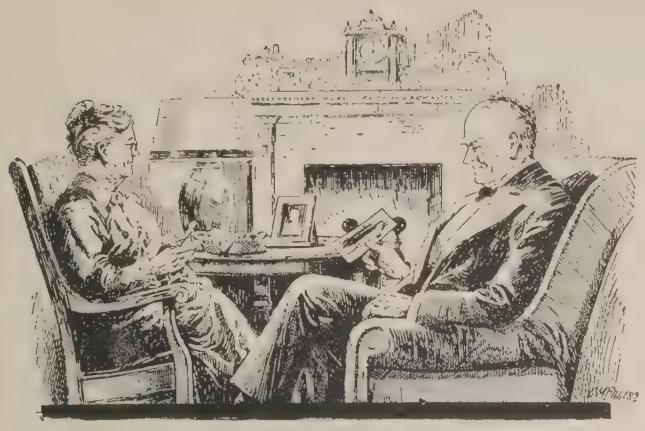
JUNE 1922

15 CENTS

The Children of the Tibetan Mission with Dr. Shelton

Reading from left to right: Llora Patricia MacLeod, age four years; Mollie Buckner Hardy, age seven years; Herbert Franklin Duncan, age one month; Eugene Russell Morse, age nine months; John McLean Hardy, age two months; William Palmer Hardy, age five years; Duncan MacLeod, age two years.

Far out among the Tibetan mountains live four American families who know and have proved the promises of their Lord; the Hardys, the MacLeods, the Duncans, the Morses. At home, on furlough, are the Ogdens and Mrs. Shelton with Dorris and Dorothy. In Tibet there are over 6,500,000 souls who know not Christ, out from whom during the nineteen years our missionaries have been among them, there has developed a small organized Christian church of fifty members. Does the task seem impossible? Humanly speaking, it is, but as we back home through prayer and gifts of money link up our lives more adequately with God and with this small but invincible army of the Lord, even all of Tibet can and will come to the feet of Christ before many years. Much depends upon us.



THE above picture indicates peace, happiness, and security. This fine old couple have just received their check on their Annuity Bonds.

They, like many other friends of the United Society, have invested their money and are securing 6% net until the end of their days.

They have no further worry about poor investments. Floods and drought will not affect their income. Failure of crops, bank failures, the rise or fall in value of stocks, do not change one iota the income on Annuity Bonds.

Year in and year out, before the war, during the war, and after the war, the income is 6%. They do not have to even write a letter saying, "Our annuity is due, please send check." Our Treasurer, two or three days before the annuity is due, mails the check so that our contented annuitants always receive the money on time.

It has often been said that there are two things absolutely sure—"death and taxes"—but it may now be said that there are three things absolutely sure—death and taxes and the United Society annuity check; for in more than forty years the constituent boards of the United Society have never failed to send their checks on time. The United Society, of course, carries out the same policy.

WHAT A HAPPY AND CHRISTIAN WAY TO SPEND YOUR DECLINING YEARS!

(*a*) To have a safe and sure income without any worry or bother during your old age.

(*b*) To know that after your death and that of your wife your money goes to help extend the Kingdom of God throughout the whole wide world. Thus your money works for you while you live and your money works for God after you are dead.

If you desire literature, sample bond, application blank or further information, please write and say, "Send me full information about the Annuity Bonds of the United Christian Missionary Society."

Address: UNITED CHRISTIAN MISSIONARY SOCIETY,

1501 LOCUST STREET ST. LOUIS, MO.

THE CHILDREN

By Charles M. Dickinson

This poem, clipped from a newspaper, was found in the desk of Archibald McLean after his death December 15, 1920. The worn edges and corners of the clipping showed that he had carried it in his pocket.

How can we celebrate Children's Day better than by enshrining these sentiments in our hearts and manifesting their fruitage in our lives?

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good night and be kissed;
O, the little white arms that encircle
My neck in their tender embrace!
O, the smiles that are halos of heaven,
Shedding sunshine of love on my face!

And when they are gone, I sit dreaming
Of my childhood, too lovely to last;
Of love that my heart will remember
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin—
When the glory of God was about me,
And the glory of gladness within.

All my heart grows weak as a woman's
And the fountains of feeling will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild;
O, there is nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
O, these truants from home and from heaven
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child!

I ask not a life for the dear ones,
All radiant, as others have done,
But that life may have just enough shadow
To temper the glare of the sun;
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah! a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God.
My heart is the dungeon of darkness,
Where I shut them for breaking a rule;
My frown is sufficient correction;
My love is the law of the school.

I shall leave the old house in the autumn,
To traverse its threshold no more;
Ah! how shall I sigh for the dear ones
That meet me each morn at the door!
I shall miss the "good nights" and the kisses,
And the gush of their innocent glee,
The group on its green, and the flowers
That are brought every morning to me.

I shall miss them at morn and at even,
Their song in the school and the street;
I shall miss the low hum of their voices,
And the tread of their delicate feet.
When the lessons of life are all ended,
And death says "the school is dismissed!"
May the little ones gather around me,
To bid me good night and be kissed!

SEMINARY UNIV LIBRARY

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

JULY 1922

15 CENTS

Going Up To Winona

Stephen E. Fisher
President of International Convention

WINONA lacks the lure of the big city for many convention-goers. Because our arrangement with the management of the conference grounds for the last days of August and the first days of September breaks in somewhat on vacation plans, some may hesitate to go. Nevertheless, all who do go will be richly repaid. The very name "Winona" carries the suggestion of hillside and lakeside and winding walks, that lure beneath great oaks and elms; a place where God seems near and one delights to worship and to praise. Lacking the din and distractions of a big city there is chance for fellowship and communion and wholesome recreation at Winona. Conscious that there are trying situations to face and difficult problems to solve, it is perhaps fortunate we are meeting again where we shall hear one another's voices and look into each others' faces in the midst of quiet and peace and tranquillity.

Ours is a great brotherhood, loving the simple ways of democracy. For many years our conventions have proven of great profit and power. We delight to hear the reports of our faithful servants, to look into the faces of our missionaries and to get one another's points of view in this changing and challenging world. We like to talk things over. This is as it should be. There will be ample opportunity for this both on the floor of the convention and about the spacious grounds.

The Program Committee of which R. H. Miller of Kansas City is chairman, has provided for each day splendid reports and addresses, but with ample time for rest and recreation. From the first session to the last the convention will be full of power. We need its inspiration and challenge. Men and women will be there from the ends of the earth to tell the story of conquest and provoke us mightily to the task. Voices of national and international leaders will be heard.

We shall go to Winona eager to hear the story of our work from those we love who are leading in its on-going at home and abroad; eager also to face our brotherhood problems, to discuss them frankly and courageously and in love, confident that in every perplexity through brotherly counsel we shall discover the will of God. So, facing the facts as we find them, confident of God's leading, ofttimes differing from one another, but willing to hold each the other in brotherly esteem, we shall make progress and the Kingdom of God shall be set forward.

Great throngs are going to Winona. A week thus filled with charm of comradeship and joy of understanding and challenge of the task, set at the very threshold of a great new year's work will be of supreme value to Disciples of Christ.

We shall need to prepare for the convention by prayer for the leaders, for the missionaries and workers and for all the churches; we shall remember especially all who are troubled and those whose burdens are heavy. Going up to Winona with confidence in God and our brethren, believing in one another's motives and essential honesty, and fearful of nothing save unbrotherliness and the spirit of disobedience, our God, even the God of our fathers, shall reveal Himself to us, His purposes for us shall be clear, and we shall walk with Him.

STEPHEN E. FISHER.

A Glimpse of Winona Lake, Indiana, Where the International Convention Will Be Held, August 28-September 4

DON'T FORGET JUNE 30

The Missionary Year Closes June 30

The Year Book Records Close on June 30

¶ All offerings to count on this year's reports and in the new Year Book, must be in by June 30.

THIS MEANS

All offerings from churches, either budget or special days

All offerings from Bible-schools for all departments

All offerings from Christian Endeavor Societies

All offerings from Woman's Missionary Societies, Circles, Triangle Clubs, and boys' and girls' organizations

All offerings from Ladies' Aid Societies

All offerings from individuals

MUST REACH THE ST. LOUIS OFFICE ON OR BEFORE JUNE 30

¶ Do not fail our missionaries at home or abroad. Do not fail the widow and the orphan. Do not fail the aged ministers. Do not fail the homeless churches. The work of the United Society reaches around the world. Your offerings to count on the support of all of this work for this year, must reach St. Louis by June 30.

SEND ALL OFFERINGS TO:

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 LOCUST STREET ST. LOUIS, MO.

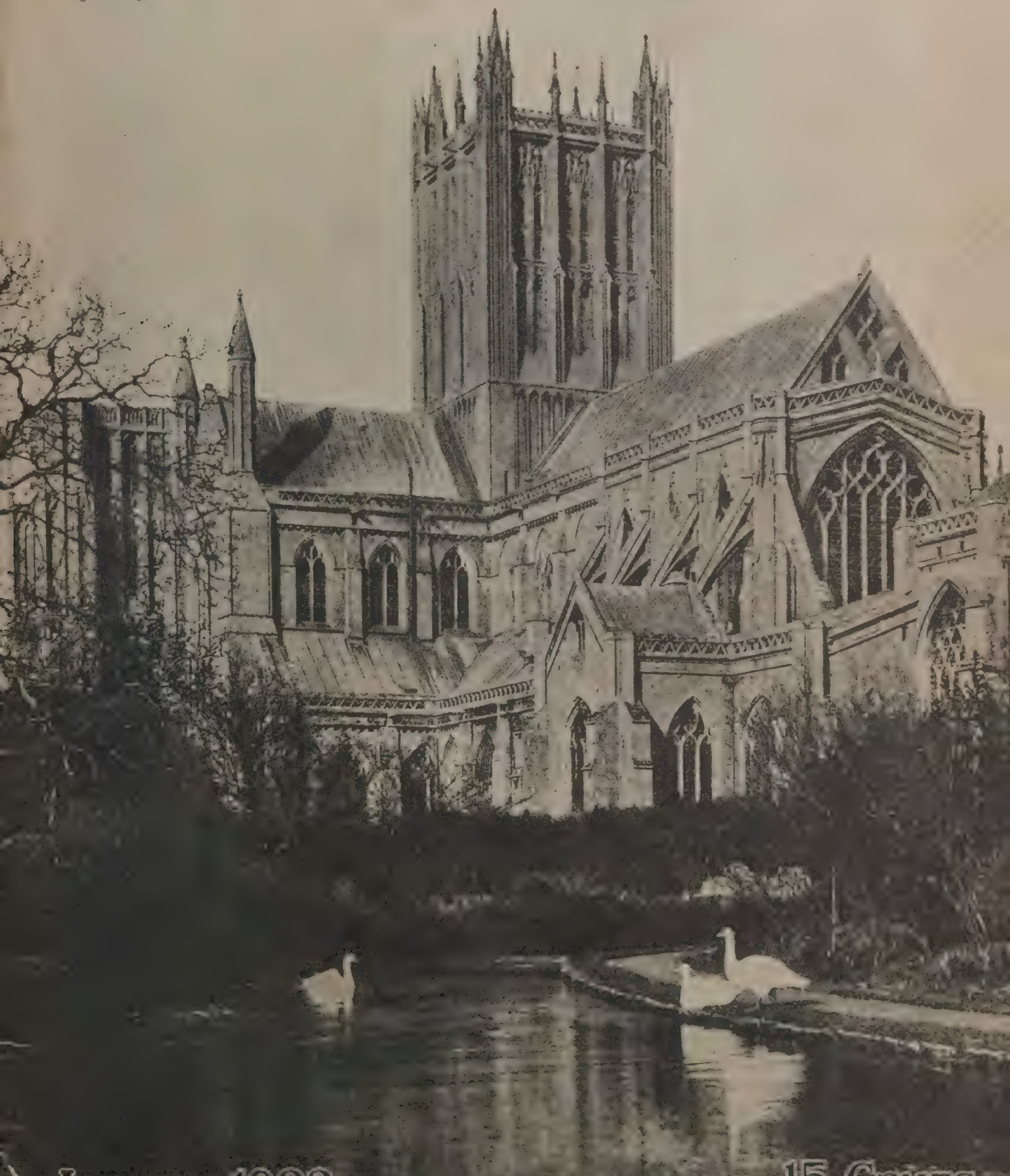
CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

College of Missions Commencement

The Ivy Chain

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tent shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

WORLD CALL



AUGUST 1922

15 CENTS

MONUMENT AT BETHANY, WEST VIRGINIA

Looking East from the Tomb of Alexander Campbell. The stone is Barre granite and the tablet bronze. The base is 5 feet 6 inches long, 2 feet 4 inches wide and 1 foot 4 inches high; the upper stone is 4 feet 6 inches long, 1 foot 4 inches wide and 2 feet 6 inches high. A small group of Mr. McLean's friends and associates claimed the privilege of bearing the monument's cost.

A prophet who aroused a million Christians to their missionary responsibility; a teacher who led countless souls into closer fellowship with God; a man who asked nothing for himself and received the unbounded love of his brethren. His work is just begun; his work goes on forever.

This Happened Monday, June 26

A WOMAN, sixty-four years of age, walked into the office of the United Society at 9 A. M. She went to the desk of the Secretary who had corresponded with her about the Annuity Plan of the United Society. She had read the literature on the subject and wanted to ask two major questions:

First: Were the Annuity Bonds of the United Christian Missionary Society an absolutely safe investment? When she had been assured on this point, she then desired information on the second question.

Second: Was the annuity always paid on time? She was assured that the annuity would be sent to her every six months without any notification upon her part — that the same policy which was followed by the old boards for forty years, of always sending the annuity on time, was strictly adhered to by the United Society.

She Then Wrote Her Check for $10,000 for Her First Annuity Bond. She Expects to Take Out More Bonds Later.

UNITED SOCIETY ANNUITY BONDS offered to her exactly the kind of investment she wanted — SAFETY, SECURITY, NO WORRY, REGULAR INCOME and the principal to go to the work of the Kingdom after her death.

There are many other friends who would like to have full information about such an investment. They may fill in the form below and receive information without any cost or obligation whatever.

*Name*_____

*Address*_____

_____

*Age*_____

Send full information to the above address about the United Society Annuity Bonds.

UNITED CHRISTIAN MISSIONARY SOCIETY

1501 LOCUST STREET ST. LOUIS, MISSOURI

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

God of the Open Air

By

Henry van Dyke

These are the gifts I ask
Of Thee, Spirit serene;
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadowy gray
On all the brightness of the common day.
These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds that quickly pass,
And, after showers,
The smell of flowers
And of the good brown earth,—
And best of all, along the way, friendship and
mirth.
So let me keep
These treasures of the humble heart
In true possession, owning them by love:
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the waters clear,
Let me not creep
Into some darkened room and hide
From all that makes the world so bright and
dear;
But throw the windows wide
To welcome in the light;
And while I clasp a well beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land,—
Then gently fall on sleep
And breathe my body back to Nature's care,
My spirit out to Thee, God of the open air.

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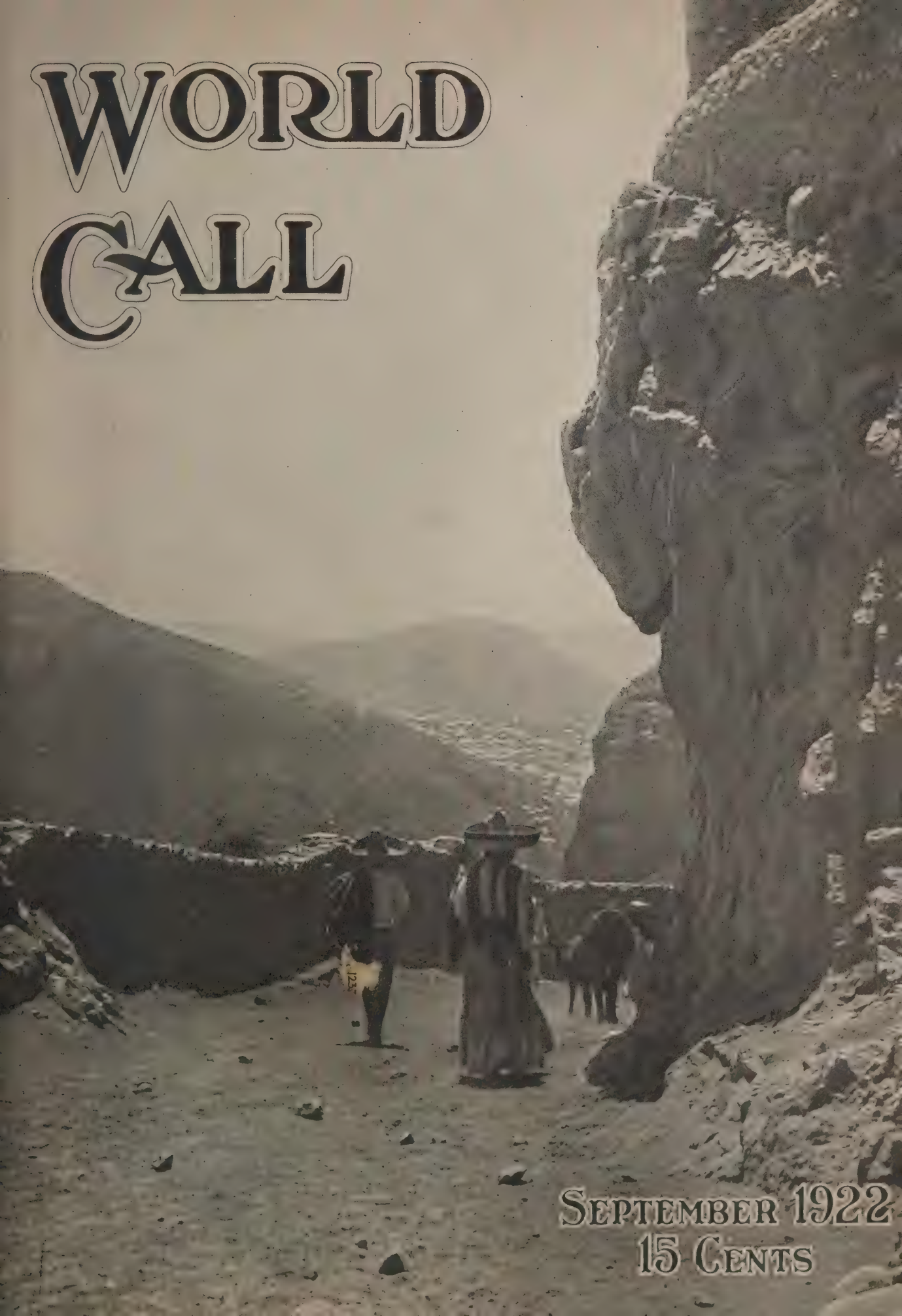
WORLD CALL



SEPTEMBER 1922
15 CENTS

ARCHIBALD McLEAN

Bronze bust at the headquarters of the United Christian Missionary Society made by R. P. Bringhurst from the death mask and photographs. Presented to the Disciples of Christ by S. M. and M. Y. Cooper.

The Poor Widow of a Rich Husband

RECENTLY a poor widow of a rich husband said, in her petition to the Court:

> *"My husband was rich and wanted a fine tomb. I built a $25,000 mausoleum and added a statue of Grief. Now, poor and old, I ask permission to remove my husband's body and to sell the mausoleum."*

This poor widow, like many another, was the victim of her husband's poor investments. Although he was rich, he failed to leave an investment that would give her an absolutely sure income as long as she lived. Therefore, her poverty in her old age.

Christian husbands especially, who are wealthy, should make sure that their widows will be well provided for with the least possible worry to them, since they are not used to business transactions as is the case of the husband.

¶ United Society Annuity Bonds Will Provide a Sure Income for Your Widow if She Lives to be a Hundred Years Old.

Note the following attractive features of our Annuity Bonds:

1. **They are absolutely safe.**
2. **The Annuity is six per cent to persons fifty years of age or over.**
3. **The Annuity is sent every six months without notification. It never fails to go on time.**
4. **It is impossible for your widow to lose the money after your death, for it is already an executed gift to the Society which promises to pay the Annuity to your wife as long as she shall live.**
5. **They are non-taxable, hence the income is net.**
6. **This provides a regular and sure income throughout life without any anxiety or worry.**

Provide For Her Now. Don't Run Any Risks. You Owe it to Yourself and Her. There is no Better Way to do it than by United Society Annuity Bonds.

For Annuity literature, application blank, sample Bond, etc., write to the

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST STREET ST. LOUIS, MO.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

Plaza in San Luis Potosi, Mexico

Where the Disciples of Christ have a Mission

JULY
MRS WILLIAM MILLER
R.F.D.-8
SPOKANE WASH

In spite of all the misunderstandings of the past, great men both in the North and in the South have believed from the very beginning of the independent life of the American nations that, as Maia said to Jefferson, "Nature in making us inhabitants of the same continent has in some way united us in the bonds of a common patriotism." The persistence of the idea of American unity in the hearts and minds of great Americans through all these years is one of the outstanding phenomena of the history of the western hemisphere. Many have been the forces sent against it. Many have been the selfish influences both North and South that have intrigued for its destruction. But American unity must be of God: apparently it cannot be destroyed. After a hundred years of vicissitudes it is today more easy of realization than ever before. "God has made us neighbors, let justice make us friends," and let the needs of the world make us brothers for the service of humanity. Never was there so great an opportunity for this service as today, when the war has so weakened Europe that the world's hope lies chiefly in America.—*Samuel Guy Inman.*

WORLD CALL

OCTOBER 1922

15 CENTS

A Desperate Need

An Emergency Doctor for the Congo

WORD has just come that because of health conditions in his family, one of our physicians is just now leaving the Congo and possibly cannot return after he reaches America.

The hearts of the missionaries and native people are broken at this, which is nothing short of a calamity. The station is an isolated one and in case of emergency the nearest doctor would be several days' journey away by canoe. Our Congo mission is already short in its medical staff and it seems impossible to face the problem of having one of the stations entirely without a physician. We had only four physicians for the four stations. One is home on furlough and another must come on his furlough next spring.

The secretary of the mission in writing of their great distress at the thought of the doctor leaving, expresses himself as follows:

> If our eyes could stretch up this river and away in the distance to villages 200 and 300 miles off, we could see little companies packing their belongings preparing to start to Lotumbe overland and in canoes to see the doctor. Their disappointment will be heart-rending when they arrive and find him gone. The daily attendance at the hospital is often from 80 to 100.

Is there not some strong young physician recently out of medical school who will respond to this great need? He would have a district 75 miles wide and 300 miles long, and he would be the only physician in all that section. The desperate need of the missionaries and of these tens of thousands of natives cries out for the man. Who will go?

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST STREET ST. LOUIS, MISSOURI

HOW ONE ANNUITY FUND IS GROWING

NOT long ago, a good friend of the United Society made plans for putting a part of his estate into Annuity Bonds of the United Christian Missionary Society. In conference with his wife and children, they all felt that the Lord should share in the division of their estate.

They further agreed that the share that was to go to the Kingdom enterprise was to be given away in the form of Annuity Bonds while they were living; hence, at their death, the fund which they would build up, would be operative without further process of law.

The first Bond taken out was for $2,500.00. The second was for $1,000.00. Seven months later, a check for $3,000.00 was received for the third Annuity Bond. A little later, they took out an Annuity Bond for $8,000.00. Three or four months later, a Bond for $1,000.00 was taken out, and in September, another Bond for $1,450.00.

This makes a total of $19,950.00 paid to the United Society for which Annuity Bonds have been issued. But the aim of this good man and his family is to give to the United Society a total of $50,000.00 on the Annuity Plan. As his affairs are arranged from time to time, new Bonds will be taken out until the total amount is reached.

What a wonderful example this ought to be to people who have money and who should use a part of it to help extend the Kingdom of God, and how commendable it is that the children in this family should cooperate with their parents in building up this fund!

One of the features of the annuity plan is that the donors will receive six per cent on the money invested until their death. This provides a sure income without any worry whatever.

Those who may be interested in Annuity Bonds, may receive Annuity literature, application blanks and sample bonds by sending their names and age. All inquiries will be held strictly confidential.

Address UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST STREET ST. LOUIS, MISSOURI

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

The United Christian Missionary Society

Its Spirit, Ideals and Objectives

From the Address of President Burnham given at the Winona Convention, August 31, 1922

THESE objectives, the more definite items of which will be announced from time to time, are realizable. They constitute such normal expansion of our work as is consistent with our capabilities and with our world responsibilities in the present hour. They look forward over a period of years. Their accomplishment is of concern to every church and to every individual Disciple who is awake to the call of our Master. We can attain these objectives. We are now in the process of doing so. We are already over the top. We are pressing the battle. The call is for the reserves, for ammunition, for bringing up the supplies, for enlisting all our resources without let or hindrance and for the application of our full strength at the front.

As the United Society presses toward these objectives, it desires to render every possible service to each local church and to all other agencies in the field, so as to undergird the whole life of our churches with spiritual impulsion sufficient to guarantee the supply of lives, of resources and of uninterrupted fellowship in this ever-enlarging service of our God. We would call attention to the fact that before these objectives have been reached, others will appear beyond them. There is no finish to the warfare in which we are engaged until the will of our Lord has been fully accomplished. As we press on to the goal, we would keep clear the ideals by which we are guided and maintain a reasonable and humble spirit. We shall be ever open-minded to larger truth and open-hearted to deeper consecration. This great brotherhood of ours is yet young. It has vigor and strength. The dew of its youth is upon it. Its organized work is in its initial stages. We have just begun to coordinate those forces which hitherto have sprung up and flourished unrelated, or which in some cases have been allowed to perish for lack of inclusion in the larger family of interests. In the United Christian Missionary Society we have made a beginning. Doubtless we have made mistakes and will make others. But the purpose is right.

We have not yet seen, it has not been possible to give a demonstration of, what may be accomplished, under the Spirit of God, by a great, free people, unfettered by creedal or ecclesiastical trappings, bringing the full measure of its united power into the service of Christ for the world. Does not the world await just that demonstration? Does not our Lord desire it, yes, long for it? Have we not the wisdom, the good sense, the consecration to do this thing? If not we, who shall do it? Is there any minor consideration which ought to be allowed to prevent our doing it? Then let's do it and do it now. Let's up and to the task, rejecting every counsel of disunion, of hesitation and of disloyalty to our Lord. And may the Lord of the harvest magnify the work which is his, send forth new laborers in the harvest and sustain those who bear the heat and burden of the day.

JULY
EXCHANGE CASH

WORLD CALL

NOVEMBER 1922

15 CENTS

"To Handle Aright The Word Of Truth"

Eight Inches of Training Books

The Pulpit—Weigle
The Teacher—Weigle
A Teacher's Study of The Life of Christ—Barclay
Organization and Administration—Athearn
Teaching Values of the Old Testament—Moon and Mack
Teaching Values of the New Testament—Duncan
The Program of Christianity—Sanders
Training the Devotional Life—Ainslie
A Study of the Little Child—Whitley
Story Telling—Cather
Methods with Beginners—Danielson
Methods for Primary Teachers—Lewis
Junior Department Organization—Koontz
Community Forces for Religious Education—Fiske
Principles of Christian Service—Cope
The Educational Task of the Local Church—Bower
Missionary Education—Diffendorfer

In religious education our objective is a coordinated system of religious guidance covering the entire period of education, from the cradle-roll in the Bible school to commencement day at college or university. To this end the department of religious education of the United Christian Missionary Society seeks to relate itself to and helpfully serve the entire educational program of the local church, to function harmoniously with our colleges and the Board of Education, and keep abreast of and cooperate with the foremost forces of religious education of the world. The growth of this department and the leadership in the educational life of our churches during the past decade is cause for genuine satisfaction, but as yet we are at the beginning of this fundamental service.

F. W. Burnham.

A $10,000.00 BEQUEST

THE United Christian Missionary Society has just received a letter from a lawyer stating that one of his clients has just passed away and, after other bequests have been provided for, there will be about $10,000.00 for the work of the United Christian Missionary Society.

The lawyer also stated that he had written this will less than two months before the death of his client.

This will was a Christian will, and undoubtedly was a source of great satisfaction to the person who made it for it provided some money for relatives and it also *provided ten thousand dollars to help preach the Gospel after her death.* Her example should lead others to make their wills in favor of the United Christian Missionary Society.

The legal form is as follows:

I bequeath to the *United Christian Missionary Society,* an Ohio Corporation, whose headquarters are, at this time, in St. Louis, Missouri, the sum of ($_____) _____Dollars.

A $4,000.00 ANNUITY

The same week, another friend sent a check for $4,000.00 for her second Annuity Bond. She plans to take out other Bonds later.

These Annuity Bonds are as Safe and Secure an Investment as Could be Made and Will be a Constant Source of Satisfaction as Long as She Lives.

For

(a) **She will secure an income of 6% on her investment throughout life, the Annuity being sent to her every six months.**

(b) **She knows during her life that she has provided a means, without further process of law, to help extend the Kingdom of God throughout the world.**

For a free pamphlet entitled *"On Making Wills,"* and a leaflet, *"Life Annuity Bonds,"* together with application blank and sample Bond, write

UNITED CHRISTIAN MISSIONARY SOCIETY

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CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

DECEMBER 1922

15 CENTS

AFTER FORTY YEARS

THEN AND NOW

On September 16, 1882, there sailed out of New York City, for India, the following group of missionaries: Mr. and Mrs. G. L. Wharton, Mr. and Mrs. Albert N. Norton who were unable to remain a year on the field, Ada Boyd, Mary Kingsbury, Laura Kinsey and Mary Graybiel.

The first four named were appointed by the Foreign Christian Missionary Society and the last four by the Christian Woman's Board of Missions. The Christian Woman's Board of Missions had begun its foreign work in Jamaica, and had, at different times since 1876, sent out ten missionaries to that field. They had established a small number of churches and Sunday schools. But this was the first group of missionaries to be sent out by our people to non-Christian lands. They began their work as the pioneers and the forerunners of a great group of heroic missionary souls who were to follow in their train.

THEN	*NOW*
(1) Eight foreign missionaries.	(1) Foreign Missionaries supported by the United Christian Missionary Society number 331.
(2) Not one convert had been made by us from among pagan peoples.	(2) There is a church membership of more than 25,000.
(3) Then we had no mission schools.	(3) We have 233 schools with 10,963 pupils under instruction.
(4) We had no hospitals or dispensaries.	(4) We have 36 hospitals and dispensaries. Last year they gave 277,515 treatments.
(5) We had no native teachers, evangelists, Bible women, medical assistants nor other helpers.	(5) We have a force of 1,574 well-trained, native helpers.
(6) We had preached the gospel in no foreign tongue.	(6) The United Christian Missionary Society's missionaries preach in sixteen different languages on the foreign field.
(7) We had no printing press.	(7) We have four printing presses on foreign soil turning off millions of pages of literature each year.
(8) We had no Sunday schools.	(8) We have 575 foreign Sunday schools with a total of 24,651 pupils.
(9) It took nearly four years to get the first convert.	(9) Last year our missionaries reported 3,131 baptisms in nine months.
(10) We owned no mission property in non-Christian lands.	(10) The property value of all foreign mission homes, chapels, schools, hospitals, etc., is $1,384,787.94.
(11) Just a few home churches gave to foreign missions.	(11) Nearly five thousand churches, Sunday schools and woman's missionary societies give to foreign missions each year.

The success of the first forty years is only a prophecy of what the next forty years will bring forth.

Another $4,000.00 Annuity

ON this same page last month we told of a $4,000.00 annuity. The same person has just sent an additional check for $4,000.00 for the third annuity bond. This makes a total of $8,500.00 now invested in annuity bonds by this friend who plans to invest a total of from $15,000 to $20,000. She has assured herself on the following points:

1. That the bonds are absolutely safe.
2. That the annuity is always sent on time. It has never failed once in 40 years by the constituent boards of the United Christian Missionary Society and the same policy is being carried out by the United Christian Missionary Society itself.
3. That the money will be used after her death to carry out the work of the Kingdom at home and abroad.

Farms *vs.* Annuity Bonds

Inquiries have been received recently from several people who own farms. They report that prices are low and taxes high and, after paying taxes, upkeep on the farm and the renter's share, their income at times is not more than 2% or 3%.

Such a person could well afford to sell the farm and invest the cash price of the farm in annuity bonds, for "year in and year out" annuity bonds will probably yield a larger income than the average farm.

For old people the income on annuity bonds has the following advantages over the income from farms:

1. Changing prices cause the income from a farm to vary from time to time. The income on an annuity bond always remains the same. It is 6% to those 50 years of age or over.
2. Dry weather, hail or heavy rains sometimes cause a total loss on certain crops. The income on annuity bonds is paid no matter what the condition of the weather.
3. Some of the income of farms must be used for improvements, taxes, etc. Annuity bonds are non-taxable; hence, the income is always net.
4. The prices of farms went up during the war and since then have decreased, causing serious embarrassment to many people. Annuity bonds never change. The income is absolutely sure and the same, year after year, until the death of the donor.

NOW

"A word to the wise is sufficient"

If you are interested in annuity bonds and desire further information, including pamphlet, sample bond and application blank, fill out the enclosed form.

*Name*_____

*Address*_____

*My age is*_____

(It is understood that all inquiries concerning annuity bonds and wills are held strictly confidential.)

Address: **Promotional Division, United Christian Missionary Society**
1501 Locust Street **St. Louis, Missouri**

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